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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

For the Register and Observer.

'THIS DO IN REMEMBRANCE OF ME.'

Father, with thine anxious eye
Fixed upon the deep blue sky,
Wrapt in thoughts that onward roll,
Rushing through thine inmost soul,
Filled with hopes, with doubts and fears,
Blended gleams of smiles and tears,
Come! my board for thee is spread,
Blood of mine for thee is shed;
Come with spirit warm and free,
Cast thy earthly cares away:
Come in memory of me,
Meet me at my feast this day.

Mother, with thy tear-wet cheek,
Pale with thoughts thou canst not speak,
Watching with thy pensive eye,
Shadows in thy path that lie,
Fearing lest thy heart be bound,
By the chains about it wound,
Trembling lest thy weary way
Glow not with the light of day;
Come! for thee, the balm is shed,
Glory gilds the cross for thee;
Come and taste the living bread,
Come in memory of me.

Brother, with thy youthful heart,
Brave to act the victor's part,
Revelling in joyous dreams,
Bright with fancy's radiant gleams,
Sending many a thought afar,
Lured by fame's resplendent star,
Gathering from the future, gems
To deck thy visioned diadems;
Come! for sorrow o'er thy way
Soon thy beaming eye may see;
Gather strength to meet thy day,
Come in memory of me.

Sister, with thy brow so fair,
Breathed upon by summer air,
Grasping pleasure as it lies
Shrouded in its false disguise,
Gaily borne on joy's soft wing,
Sipping from each sparkling spring,
Woo'd by gently favoring gales,
Thrilling through thy bark's bright sails;
Come! thy sky may be o'ercast,
Gather strength the cloud to see;
Here is spread a rich repast,
Come in memory of me.

Come, remembering that I gave
Life, your souls from death to save;
Drink the stream that's flowing here—
Joy divine your hearts shall cheer;
Taste the bread of heaven, and see
Pardon on repentance free.
Look! the cross in glory far,
shines on Calvary like a star;
To that cross, with earnest eye,
Onward press, the prize to see;
Learn to live and learn to die,
Eat, and drink, and learn of me. L. B. T.

For the Register and Observer.

PETER A TRINITARIAN—WHO CAN BELIEVE IT? NO. II.

In No. 1. attention was given to what Jesus said to his disciples while reclining with them at the table where he instituted the ordinance of the Lord's supper. Did he say a word from which it could be inferred that he was the Supreme Being? Not one. All that he uttered was inconsistent with such an idea. Peter heard the whole discourse; did he believe it? Then he could not have been a Trinitarian.

But, other scenes await us, if possible more touching than the last. Our Savior, having finished his consolatory address to his disciples, and perceiving his greatest trial to be at hand, lifts up his eyes in their presence and prays. He continues in prayer at least, five minutes. Peter is an auditor. Does he hear a word of a trinity? No, not one. It is a devotional service as thoroughly unitarian as any that was ever performed in the presence of the Most High. The very act implies that he who engages in it is not the Supreme. And to whom is the prayer addressed? To 'Father, Son, and Holy Ghost, three in one?' No; It is to the Father alone, whom, among the very first words he utters, he calls 'the only true God.' And what is more more; we count at least thirty expressions in this prayer, which Jesus could not have used, had he believed himself to be any other than a being inferior to and dependent upon the Father almighty. After prayer and the singing of an hymn, Jesus says, 'Arise, let us go hence.'

We repair to the garden of Gethsemane. 'He takes with him Peter and begins to be sorrowful and exceeding heavy.' Does this disciple now suppose that he is in the immediate bodily presence of the unchangeable God? 'Tarry ye here and watch with me.' Is it God whom Peter hears asking for the supports of human sympathy? 'O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.' This prayer is reiterated. What does it imply? First, that Jesus has a Father who can assist him. But has God a Father who can assist him? Secondly, that there is a will distinct from and superior to his own, to which it is proper for him to submit. Is this true of the Most High? Whose will is above his? 'And there appeared an angel unto him from heaven strengthening him?' How is this, if he be the Almighty? Say, if you please, that he is part human and part divine—a doctrine that we have not yet heard from his own lips—we ask, is not the divine part sufficient to support the weakness of the human heart, without foreign aid?

We follow our Savior and Peter now to the place of his apprehension. Peter draws his sword in defence of his Master. Does he imagine he is to protect the Omnipotent God? Jesus says to him, 'thinkest thou that I cannot *pray to my Father*, and he will send me more than twelve legions of angels?' What can be more expressive of his consciousness of dependence on God? Why speak of prayers to the Father, if possessed of unlimited power? Our Lord is taken, and, an unresisting prisoner, is hurried away to the Jewish court. Peter follows—but it is to deny his Master. 'I know not this man of whom ye speak.' Does Peter suppose that he is denying his God? See the blessed Savior now a bleeding victim on the cross. Hear his memorable words, 'My God, my God, why hast thou forsaken me.' 'Father into thy hand, I commend my spirit.' Behold him bow his head and yield up his spirit. Are these demonstrations to the mind of Peter of his Master's supreme divinity and essential oneness with Jehovah? Do you say Peter was not a witness of this scene? Be it so. We will look further.

Jesus rises on the third day, and appears first to Mary, to whom he entrusts a certain message to be delivered to Peter and the other disciples. What is it? That he is God? that he is now to be the object of supreme religious adoration? No, but this; 'Go to my *brethren*, and say unto them, I ascend to *my* Father and *your* Father, to *my* God and to *your* God.' Ponder these words. Has God brethren? Has the Eternal and Self-existent a Father and a God, such as men have? Yet this is the communication to be made to Peter after the resurrection. Nothing could be better adopted to confirm him in his unitarianism. At length our Savior appears to Peter and the eleven. We listen to his discourse. Does he now reveal himself as God? Far from it. He uses the same kind of language as before his resurrection. 'Behold I will send you the promise of my Father.' 'As the Father hath sent *me*, so I send *you*.' It is sometimes attempted to prove Christ's Deity from his power to forgive sins. This power he now gives to the apostles. 'Whosoever sins ye remit, they are remitted unto them.' The apostles, then, are Gods, if this argument be conclusive. Is it said that he assumes to be possessed of all power? But he affirms that it was *given* him. 'All power is GIVEN unto me;' Matt. xxviii. 18.

FUNERAL ADDRESS.

[The following is the substance of an address, delivered by Rev. Paul Dean, Aug 27, at the funeral of Mr Moses Phelps, a highly respected citizen of Boston, who was instantaneously killed, while on a visit to his native place, Hubbardston, by the accidental discharge of a fowling piece. The deceased was twenty five years old, the son of Dr Moses Phelps of Hubbardston, and a partner of the firm of David Kimbal and Co., of this city.]

My friends,—The all-pervading theme of our thoughts, is death. It has come suddenly, in a moment most unlooked for, and struck a chord that vibrates in every heart,—Parents, brother, sister, friend, neighbor, old and young, all are moved to grief. The sacredness of the place, the solemnity of the occasion, the holy voice of Scripture, the softened tones of David's harp of sorrow, the accepted words of consolation to the mourners, the address of friendly sympathy, admonition and warning, every word of which has come approved, have united to throw around this scene of death a deep and intense interest; and you do not desire, nor could you consent that I should divert or lead your minds from its further contemplation. Seldom does death approach but to separate friends, and strip away from us our dearest earthly enjoyments; yet sometimes it comes to release the aged poor and distressed who have laid up their treasure in heaven—those who feel themselves to be strangers and pilgrims in the earth, but look forward to a city, a Father's house in the heavens; to such, it comes as a welcome deliverer from protracted sickness, and the burthens they seem unable to bear—to conduct the weary soul to everlasting rest. But how differently did it come to the young man before us, attired for the grave! In the perfect strength of early manhood, in all the freshness and beauty of ripened youth, animated by the brightest prospects and richest hopes, he stood in the midst of those he most honored and loved and hoped most to enjoy; when, without the least premonition or warning it came to him—in the happiest circle of earthly bliss and innocent pleasure—as the angel of God to execute the will of his inscrutable and mysterious providence—it dashed to the ground the cup of all his hopes, and severed every tie that bound him to earth! O death, what hast thou done! Surely the finger of God hath touched us; for the agonies of manly youth and worth and beauty, are before us, and the shrieks and cries of the bereaved, are in our ears! Who had more to live for than he? To him, the hopes of social bliss, of prospering business, increasing wealth and usefulness, were all gilded; and the world had for him a thousand charms! It was so sudden too—he stood in his strength,—he fell in his gore—it seems like a dream; but he is gone! gone forever! Yet, there is room for gratitude; death did not come in its sternness to inflict the awful penalty of violated law. It came not in its robes of grandeur and terror, as when the terrible shock of the earthquake, or the dread rush of the tornado, sends multitudes to one common grave! Nor did it come on the silent wing of the pestilence, mingling with all the winds of heaven, and with the very breath we breathe, and carrying along with it, by day and by night, mourning to every house and the withering paralysis of fear to every living heart! But though it came so suddenly, yet it came so gently too, as not even to startle its victim; so that he left us in the same tranquil mind he had lived. But say not mournfully it came too soon. It came not till life's great end was answered; he had formed a character for eternity. With the benefits of an early and religious education, the influence of affectionate and efficient moral training, and his own early and persevering efforts for moral, intellectual, and self-culture, he grew up, the joy of his parents, the delight of brother and sister, and the ornament of society—a man intelligent, respected and beloved by all who knew him. To gentle and cultivated manners, an open, frank and friendly disposition, a high sense of moral principle, he added unbending integrity as a man of business, and a deep and profound respect for religion. He found a serene pleasure in acknowledging paternal obligations, attending the public worship of God, reading the Holy Scriptures—and for the last year, appeared more especially thoughtful. But far be it from me, here, to attempt any eulogy upon his character; his life, and your faithful memories, will perform that much better than any words of mine. Yet in truth I feel bound to say, he was all that parents and friends could wish,—if we omit 'one thing' only—the maturity of a deep devotional character united to a public profession of religion. But O how many of us lack more than 'one thing?' As he stood all happy—all happy around him—an arrow from the quiver of the Almighty struck him—his body paralysed! his friends all dismayed! but his soul untouched, passed unseen away—death had no power over it, to obtain or harm it! We feel its loss, mourn its sudden and early departure; feel most solemnly admonished, and greatly bereaved! but to call it back, if we would, were unfriendly. It has gone to be with God, with Christ, to enjoy the company of angels and the blessed; to the advantages of a more perfect discipline and training; to a higher and more glorious responsibility; and to a higher and wider sphere of usefulness and blessedness! Yes, dear mourning friends, all of him that was lovely still lives; that intelligent mind, that high moral sense, that manly integrity, and that pure and affectionate heart so ready to beat at the joy or sorrow of others, all live still, and shall forever, increasing to the perfect measure and stature of Christ. Let the eyes of your faith trace him in his work of glory, unfolding the capacities of his own immortal mind—learning the ways of Divine providence to men, the deep mysteries of eternity, the glories of Christ's redemption; yes, waiting your blessed arrival—and singing the song of Moses and the Lamb more sweetly, than ever he was able to sing his praises on earth. Nor grieve you, as those that have no hope, for that lovely and manly form, now, wearing the livery of death, without the previous aid of physicians, the care of nurses or even the repose of the 'dying bed;' and now soon to moulder back to its kindred dust. God will remember it, and, in the great day, the resurrection day, raise it up, fresh as before it fell—vigorous, beautiful, immortal, fitted to be the associate of its perfected spirit, in all the services, pleasures, and glories of heaven. You shall see him again,—know him,—and, if faithful, share with him the bliss that never dies! Then will the agonies of his death, and the sorrows of his grave, be turned into heavenly gratitude and joy; and you and he be able to shout in tones of happy triumph, 'O death where is thy sting! O grave where is thy victory!' But to this whole assembly, God speaks, by this providence, in a voice not to be mistaken, saying, 'be ye also ready, for in such an hour as ye think not, the Son of Man shall come'—'prepare to meet your God!' The character you here form, you must carry with you; and you may be required instantly to render an account of your stewardship, without the least farther preparation! Death can kill the body, not the soul; nor can it make the least change in your moral character or condition. You may be denied the advantages of mature years, the season of protracted sickness, or even a few hours upon 'a death-bed,' for reflection and amendment. Your habits, principles, works, will follow you. How does it concern you then, that they be such as God shall approve! How it behoove you, O my fathers, brothers, friends, especially you, that, like the deceased, are yet in the midst of youth, to be prepared to die—to die happy! Now that you may be able to live happy—nay more, to die happy? press the religion of the gospel to your hearts, practice cheerfully its holy precepts, cherish its heavenly hopes and its benignant spirit—believe in the Lord Jesus Christ who has conquered death, and ascended to glory to prepare for you a place; commit to him the keeping of your souls against that day; then when that day cometh, whether soon or late, suddenly or otherwise, it will find you ready, prepared to go; ready to join the company of the blessed!

ENMITY AGAINST GOD.

Romans viii. 7, and James iv. 4.

There are two passages of scripture which have been understood as affirming that the minds of men as they come into the world are enmity against God; and that all men are by nature the enemies of God. They are the following:

Rom. viii. 7. 'Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.'

James iv. 4. 'Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, is the friend of the world is the enemy of God.'

To all who are really the friends of God I should think must be desirable, if possible, that a meaning should be discovered for these passages different from that which implies that our Maker brings his human offspring into existence with minds at enmity with himself. That the words are capable of a different interpretation I shall endeavor to show. The first of these passages is differently translated by Dr Macknight and by Archbishop Newcome. Their translation I shall copy.

'Because the *minding of the flesh* is enmity against God.'—The two authors agree in this translation; and this excludes the dreadful idea that the 'mind' itself is 'enmity against God.' The mind itself is God's work; but 'the *minding of the flesh*' is the work of man. As God requires supreme love to himself, whenever we consent to be governed by fleshly desires, and to set our hearts supremely on sensual gratifications, we act in direct opposition to the law of God; and such a 'minding of the flesh' in what is denominated enmity or opposition to God. In the same sense too 'the friendship of the world is enmity with God;' so that the man who seeks worldly objects as his supreme god, and prefers the creature to his Creator, acts as the enemy of God.

There are, however, in the Bible several passages in which to *hate*, *hatred* or *hating* is obviously to be understood in a comparative and not a positive sense. When God is represented as saying 'Jacob have I loved but Esau have I *hated*,' nothing more perhaps is intended than his purpose to show to the posterity of Jacob peculiar favors, compared with the portion allotted for the posterity of Esau.

Jacob had two wives, and as he loved Rachel *more* than Leah, it is represented that 'God saw that Leah was *hated*,' which probably was not true in any other sense than this, she was less beloved than Rachel.

We have a remarkable passage from the lips of Christ himself, Luke xiv. 26. 'If any man come to me, and *hate* not his father and mother, and wife and children, and brethren and sisters, yea and his own life also, he cannot be my disciple.'

If the word '*hate*' were here to be understood in a positive sense and according to common acceptation, the passage would imply that no one can become a follower of Christ without being guilty of the most flagrant violations of the law of God, and even a murderer. For 'he that *hateth his brother* is a *murderer*.' The meaning of the passage is supposed to be expressed by Matthew, in the following form—'He that *loveth* father or mother *more* than me, is not worthy of me; and he that loveth son or daughter *more* than me is not worthy of me.' Matt. x. 37.

The same law which requires us to love God supremely, requires us to love our neighbors as ourselves; and the 'minding of the flesh' or 'friendship of the world' is in the same sense enmity to our neighbor, that it is enmity to God. It is inconsistent with the love we owe to each, and may therefore be spoken of as enmity to both.

A boy may become so attached to sports as to be unmindful of his father's precepts. His love of pleasure is enmity to the father, in the same sense that minding the flesh is enmity to God. The child, however, may not be conscious of direct hatred or enmity, although he may be conscious of disobedience. When this passion for pleasure becomes strong, the child becomes irritable and impatient of restraint. If frequently opposed in his pursuits, his hatred to his father's precepts may become, in the strict sense of the words, hatred to the father himself. It is not, however, by an instantaneous process that 'the hearts of the sons of men' become so 'fully set in them to do evil.' There is a growth in vice as well as in virtue. Hence it is dangerous to enter on forbidden ground. He who adopts the path of disobedience knows not to what depths of depravity he may sink.

As a child, in the manner described, may become a real enemy to his father, so he may become an enemy to God, and a blasphemer of his holy name. I have not a doubt that many children who first entered the path of known disobedience to parents with great concern and trepidation, have gone on from step to step, hardening in vice, till they became literally enemies to their parents, and to their Maker. But to represent that such is the dreadful character of children as they come into the world, or as soon as they become moral agents, seems to me a contradiction to all that is known by experience or observation. Besides, to teach children that such was the fact with them, is to confound in their minds the ideas of sin and calamity. Children make but little advances in knowldge before they begin to understand that *diseases* or *defects* with which people are born, are regarded as *calamities*. Of course when told that they came into the world with a wicked or sinful nature, they will regard this supposed evil as something for which they should be pitied rather than blamed; and indeed any evil which they did not bring on themselves is of the nature of calamity.—*N. Worcester.*

THE IDEA OF A SPECIAL REVELATION FROM GOD, REASONABLE.

There is nothing in the general idea of Revelation at which Reason ought to take offence, nothing inconsistent with any established truth, or with our best views of God and Nature. This topic meets a prejudice not very rare. I repeat it then, Revelation is nothing incredible, nothing which carries contradiction on its face, nothing at war with any great principles of reason or experience. On hearing of God's teaching us by some other means than the fixed order of nature, we ought not to be surprised, nor ought the suggestion to awaken resistance in our minds.

Revelation is not at war with nature. From the necessity of the case, the earliest instruction must have come to human beings from this source. If our race had a beginning (and nothing but the insanity of Atheism can doubt this), then its first members, created as they were without human parentage, and having no resource in the experience of fellow creatures who had preceded them, required and immediate teaching from their Creator; they would have perished without it. Revelation, was the very commencement of human history, the foundation of all later knowledge and improvement. It was an essential part of the course of Providence, and must not then be regarded as a discord in God's general system.

Revelation is not at war with nature. Nature prompts us to expect it from the relation which God bears to the human race. The relation of Creator is the most intimate which can subsist; and it leads us to anticipate a free and affectionate intercourse with the creature. That the Universal Father should be bound by a parental interest to his offspring, that he should watch over and assist the progress of beings whom he has enriched with the divine gifts of reason and conscience, is so natural a doctrine, so accordant with his character, that various sects, both philosophical and religious, both anterior and subsequent to Christianity, have believed, not only in general revelation, but that God reveals himself to every human soul. When I think of the vast capacities of the human mind, of God's nearness to it, and unbounded love towards it, I am disposed to wonder, not that revelations have been made, but that they have not been more variously vouchsafed to the wants of mankind.

Revelation has a striking agreement with the chief method, which God has instituted for carrying forward individuals and the race, and is thus in harmony with his ordinary operations. Whence is it, that we all acquire our chief knowledge? Not from the outward universe; not from the fixed laws of material nature; but from intelligent beings, more advanced than ourselves. The teachings of the wise and good are our chief aids. Were our connexion with superior minds broken off, had we no teacher but nature with its fixed laws, its unvarying revolutions of night and day and seasons, we should remain for ever in the ignorance of childhood. Nature is a volume, which we can read only by the help of an intelligent interpreter. The great law under which man is placed, is, that he shall receive illumination and impulse from beings more improved than himself. Now revelation is only an extension of this universal method of carrying forward mankind. In this case, God takes on himself the office to which all rational beings are called. He becomes an immediate teacher to a few, communicating to them a higher order of truths than had before been attained, which they in turn are to teach to their race. Here is no new power or element introduced into the system, but simply an enlargement of that agency on which the progress of man chiefly depends.

Let me next ask you to consider, Why or for what end God has ordained, as the chief means of human improvement, the communication of light from superior to inferior minds; and if it shall then appear, that revelation is strikingly adapted to promote a similar though more important end, you will have another mark of agreement between revelation and his ordinary Providence. Why is it that God has made men's progress dependent on instruction from their fellow beings? Why are the more advanced commissioned to teach the less informed? A great purpose, I believe the chief purpose, is, to establish interesting relations among men, to bind them to one another by generous sentiments, to promote affectionate intercourse, to call forth a purer love than could spring from a communication of mere outward gifts. Now it is rational to believe, that the Creator designs to bind his creatures to Himself as truly as to one another, and to awaken towards himself even stronger gratitude, confidence, and love; for these sentiments towards God are more happy and ennobling than towards any other being; and it is plain that revelation or immediate divine teaching, serves as effectually to establish these ties between God and man, as human teaching to attach men to one another. We see then in revelation an end corresponding to what the Supreme Being adopts in his common providence. That the end here affirmed is worthy of his interposition, who can doubt? His benevolence can propose no higher purpose, than that of raising the minds and hearts of his creatures to himself. His parental character is a pledge, that he must intend this ineffable happiness for his rational offspring; and Revelation is suited to this end, not only by unfolding new doctrines in relation to God, but by the touching proof which it carries in itself of the special interest which he takes in his human family. There is plainly an expression of deeper concern, a more affectionate character, in this mode of instruction, than in teaching us by the fixed order of nature. Revelation is God speaking to us in our own language, in the accents which human friendship employs. It shows a love, breaking through the reserve and distance, which we all feel to belong to the method of teaching us by his works alone. It fastens our minds on him. We can look on nature, and not think of the Being whose glory it declares; but God is indissolubly connected with, and indeed is a part of the idea of revelation. How much nearer does this direct intercourse bring him to the mass of mankind! On this account revelation would seem to me important, were it simply to repeat the teachings of nature. This reiteration of great truth in a less formal style, in kinder, more familiar tones, is peculiarly fitted to awaken the soul to the presence and benignity of its heavenly Parent. I see then in revelation a purpose corresponding with that for which human teaching was instituted. Both are designed to bring together the teacher and the taught in pure affections.—*Channing.*

HEREDITARY DEPRAVITY AND EXCUSE FOR SIN.

There is perhaps nothing in regard to which the minds of men are more fertile than in the invention of excuses to palliate their offences, or their omissions of duty; and I know not any ground of excuse which would be more valid if true, than that which is furnished by the doctrine of an hereditary and constitutional sinful nature. Compare this with the hypothesis that our liability to sin results from divine benignity towards us, and that our sin consists in an abuse of his favors; then let conscience say on which hypothesis the transgressor must feel the more guilty and inexcusable.

Let it also be considered whether the latter hypothesis is not better adapted than the other to convince wicked parents of their guilt in neglecting to train up their children in the way they should go. Parents fully imbued with the Westminister doctrine, perhaps never so much as to think of using means to save their children from *becoming totally sinful*. Indeed they might regard this as a species of fighting against God. For, according to their hypothesis it is the will of God that all children should be totally sinful from their birth. They, therefore, regard them as thus sinful, at least in a mysterious sense, as soon as they are born, if not before. When their children becomes moral beings, the parents expect actual transgiessions as a matter of course. When these appear, the parent will account for them on the ground of a derived sinful nature. The child perhaps goes on from step to step till he unquestionably manifests a vicious disposition, and some vicious habits. All is still ascribed to Adam, or the evil nature which was caused by God's displeasure. Perhaps the thought has not occurred to the parents that *they* may have been the Adam and Eve by whom their children have been rendered vicious. Yet this may have been the fact in the view of God who judgeth righteously. That thousands of such cases have actually occurred, I have not a doubt; and many vicious children may have heard their parents account for their vices by the sin of Adam, and an evil nature derived from him, while in truth they should have been confessing their own guilt in neglecting to train up their children in the way they should go. Suppose in such a case the parents should have the truth relating to the subject suddenly break into their minds; how exceedingly different would their own guilt and that of their children appear to them from what it ever had done in time past.

IS PRAYER A FIT WEAPON OF ATTACK?

And this brings us to the question with which we began. Is prayer a fit weapon of attack? Is it, in any case, proper to *pray at the people*, as the phrase goes, and the thing *is?* Is it right to pray for the purpose of producing an impression on those who hear your prayer? For instance, when some young man or woman happens to be staying in your family, is it right to pray particularly at them, specifying them by name, or in some other way, when you never think of praying for them when they are away? Is this sincere, Christian prayer? I really think not. I cannot think this the true worship, in Spirit and Truth, which the Father seeks. Yet every one who is acquainted at all with *Religious Tactics*, knows how common is this practice. There are many who seem to regard prayer as the true sword of the spirit, the real weapon of attack, quick and powerful to pierce the conscience. But the Bible tells us differently, that the Word of God is the true instrument by which to lay bare the sinner's subterfuges, and dislodge his errors. It is by the power of Truth that we should produce conviction—by conversation and argument—using the arms which Scripture gives us—by personal contact with the individual's thoughts and feelings—*this* seems to be the true way. But there is many a man who would never dare to converse with another on personal religion; who would not *think* of undertaking to *convince* him; who will readily drop on his knees in his presence and *pray* that he may be converted. Now, why is this? Perhaps this is the reason, that it is much easier to pray against a man's errors, than to prove that he is wrong. You can say what you choose in prayer, without fear of dispute or answer.

I do not think that Jesus Christ ever made use of prayer as a weapon of attack. In the presence of the multitude he preached and taught, but he went into a mountain apart, or crossed the lake into the desert region to *pray*, and there he spent whole nights alone in communion with God. He once prayed in the presence of his eleven disciples, after the supper and before his death, but that prayer was evidently addressed to God, and not to them, for with their imperfect knowledge at that time, its highly spiritual meaning must have been lost upon them. And again, just afterward, in the garden, he took three of them with him while he went apart to pray. But his simple petition was only that the cup might pass from him if possible. This could not have been meant to act upon *them*.

I would be very loath to damp at all, the flame of Christian zeal, by these remarks. There is little enough effort made, Heaven knows, to rouse sinners from their lethargy. We are ready enough to fold our arms and think this measure imprudent, and that one useless, and that the other will do no good. Of those people who use the means now spoken of, to convert souls to Christ, I hear them record, that they have a zeal for God; but I *think* it is not according to knowledge. And if not, why then it will never answer. We must be willing to obey Christ, and use right *means* for a good *end*.

HOME AFFECTION.—The heart has memories which cannot die. They are memories of home, early home. There is magic in the very sound. There is the old tree under which the light-hearted boy swung in many a summer day—yonder river in which he learned to swim—there the house in which he knew a parent's love, and found a parent's protection—nay, there is the room in which he romped with brother or sister, long since, alas! laid in the yard in which he must soon be gathered, overshadowed by yon old church, whither, with a joyous troop like himself, he has often followed his parents, to worship with, and hear the good old man who gave him to God in baptism. Why, the very schoolhouse, in youthful days fraught with thoughts of ferule and tasks, now comes back to bring pleasant remembrances of many an attachment there formed, many an occasion that called forth some generous exhibitions of the noblest traits of human nature. There he learned to feel some of his best emotions. There, perchance, he first met the being who by her love and tenderness in after life has made a home for himself, happier even than that which childhood knew. There are certain feelings of humanity, and those too among the best, that can find an appropriate place for their exercise only by one's own fireside. There is

a sacredness in the privacy of that spot, which it were a species of desecration to violate. He who seeks wantonly to invade it, is neither more nor less than a villain; and hence there exists no surer test of the debasement of morals in a community, than the disposition to tolerate, in any mode, the man who disregards the sancrities of private life. In the turmoil of the world, let there be one spot where the poor man may find affection that is disinterested, where he may indulge a confidence that is not likely to be abused.

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 18, 1841.

A LOVE OF TRUTH THE TEST OF DISCIPLESHIP TO CHRIST.

Different denominations of Christians have established various and different tests of Christian character, and have accorded or denied the Christian name and privileges according as their creed has been received or rejected. But the Savior lays down one broad and important qualification of discipleship to him, which, had it been comprehended and regarded, would have disarmed bigotry and intolerance of their power, saved the Gospel from much reproach and diffused far and wide the spirit of liberty and charity. 'Every one that is of the truth heareth my voice.' To be of the truth, to have a simple and unfeigned love of truth, based upon an entire and perfect confidence in the influence of truth, and manifested in a fervent, impartial and persevering pursuit of it, and in a cheerful and unreserved obedience to it, this is the great element of all goodness and the great source of all knowledge, and, therefore, it lies at the foundation of the Christian character. He, who is thus of the truth, who has this simple and unfeigned love of truth, is eminently qualified to be a Christian. He can receive the kingdom of God as a little child. He brings the heart of a child with the intellect of man to the consideration of the profound subjects involved in religion. He is biassed by no preconceived opinions, he is wedded to no system, neither on the other hand is he steeled by prejudice against any. He is not so proud of his own discernment as to be disposed to discard all that others have taught or believed, and run wild in his own conceits and imaginations. His heart is ever wide open to truth, and to truth only, and whether it present itself to him in this or that form, whether it correspond to, or differ from what others call by that name, it matters not; if it appear to him to be truth, if it diffuse light into his mind and bring peace to his heart, and give him satisfaction and guidance upon the momentous questions connected with his duty and his destiny, he immediately lays hold of it, clings to it as his life, rejoices in it, obeys it.

Again this being 'of the truth,' this susceptibility to truth affects not simply the action of the reason, the intellect in its investigations; it reaches the feelings and affections, and influences them in the judgments they form and the estimate they put upon whatever presents claims to their love. He that 'is of truth' judges not as passion, prejudice or fashion dictate. He looks at the reality and not at the appearance. He loves not every thing that possesses outward charms. He permits not his affections to go out with all their intenseness and power upon every thing that has the semblance of true, beautiful, good. He looks at the nature, the reality of things, and stands affected toward them as befits their intrinsic qualities and character. He permits his affections to fasten themselves strongly and intensely only on what is truly beautiful and good, upon what is worthy of being loved and possessed, and will be so at all times, and in all worlds.

Again this being 'of the truth,' this susceptibility to truth extends its influence beyond the action of the intellect in its investigations and of the heart in the government of its affections and feelings. It guides the whole man in all his conduct and intercourse with the world. He that is 'of the truth' loves truth in action as well as in thought and sentiment. He will have his conduct the harmonious expression of what he thinks and feels and believes. It will all proceed from the same principle, by the same rule, in the same spirit. Only that conduct, which in every case is befitting the occasion and the persons with whom he has to do, and the relations subsisting between them, only this will appear beautiful and right in his sight, and only this will he exhibit. There will be no contradiction between the inward and outward man.

We have described what it is to be 'of the truth.' We cannot doubt that one who is thus of the truth, will hear the voice, and may claim discipleship to Jesus. It matters little what creed he has adopted, to what denomination he is attached, in what church his profession is registered. He will be a Christian through the sincerity of his heart. The Gospel will commend itself to him as divine truth. He will embrace it with a faith which the objections and cavils of the sceptical cannot overcome. In Jesus he will find the teacher, the leader, the Savior he so much needs. With an unfeigned love of truth he will seek to comprehend and apply his instructions. His ear is open to the voice of Jesus, as it instructs him to seek his happiness and place his affections, not so much on the possession of external and perishable objects as in the developement and perfection of his spiritual nature and a nearer communion with God. He comprehends the spirit of these instruction; he perceives their propriety, their beauty, their truth; he cheerfully submits his affections to their control, and whatever be his creed becomes one of 'those pure in heart who shall see God.' He is clear of that great sin, which our Savior so pointedly and severely rebukes—*hypocrisy*. He is a true man—actually is what he appears. The thoroughly pure and exalted morality uttered by the voice of Jesus, a morality which forbids all dissimulation, all participation in base designs and iniquitous actions, which rejects all falsehood, all divided obedience, all connexion of light and darkness, which demands a constant sincerity and uprightness, a childlike simplicity, an open, direct, strait forward conduct, this morality approves itself to his heart and conscience. He listens to the voice of Jesus uttering this consummate wisdom, and proves his discipleship by doing the things which he commanded. Let it not be therefore the great point of our anxiety to determine the abstract and absolute truth of the articles of our creed, but to determine whether we are of the truth. Whether we have a supreme love of truth, pervading all our thoughts and actions, guiding the intellect and the heart, and controlling the whole man. If we are thus of the truth, we need not fear the judgment of Christ, or doubt of the acceptance and favor of God, however men may denounce and revile us.

For the Register and Observer.

ON THE MUTUAL RELATIONS, DUTIES, AND INTERESTS OF MINISTER AND PEOPLE. NO. V.

Mutual Duties in regard to Public Worship.

The principle, if not the only object of public prayer, is to kindle, keep alive, or increase the sacred flame of devotion on the altar of that inward temple, which is the favorite abode of God on earth; that flame, which is to warm the soul into continual activity in the service of God and man, while, for the present, it puts the mind into a more favorable state in regard to religious instruction. But, alas! how far do many of our public prayers, so called, fall short of these effects! How often do they tend to quench the fire, which some of the more devout bring to the house of God, and leave the thoughtless and unfeeling equally cold, and equally insensible and inattentive to their most sacred duties! and how well, in such a state of things, may the query suggest itself to the mind, if the all-seeing God, whose presence we invoke, be really present, and attentive to all that is passing in the minds and hearts of those who are professedly paying him adoration, what must he think of the honors they pay? It is impossible to deny that there is sometimes, if not frequently, an apparent want of devotion in those, who officiate at the altar, and perhaps more frequently in a considerable part of the assembly. Nature has different ways of expressing spiritual life and death; a language very easy to be understood; and, if we are mistaken in our interpetation, we may still be allowed an appeal to the heart of the thoughtful reader. Are *you* not often dissatisfied with the manner, in which you perform your part in the exercises of public devotion? It will be my endeavor, in this number, to suggest a few thoughts on the means of rendering our public prayers more worthy of the name; a trite subject, indeed, but one, I think, which has not been exhausted. Two questions, of course, will arise, What is incumbent on the minister, and What on the people in order to render public prayers what they should be?

1. What can *ministers* do in order to give more of reality and effect to public prayer? Some, and perhaps most of us would pray better in religious assemblies, if we cultivated with greater assiduity the spirit of devotion in our own hearts, if we spent more time in devout contemplation, and in that private communion with God, which employs *language*, as well as thought and feeling. But as this point is frequently urged, and as I would not be too confident about the secret things of other men, I proceed to observe, that the outward performance of public prayer frequently manifests a want of preparation in respect to matter and manner. The sentiments and thoughts are not always, perhaps I may say not generally so well chosen as they might be, or as they *would* be if there were more of premeditation, more attention to the common wants of immortal man. If all ministers would attentively study themselves, and use all proper means of becoming acquainted with the peculiar wants and feelings of the individuals, who compose the assemblies, for whom they intercede, is there not reason to believe there would be a happy change in the substance and the effect of many social prayers? Would there not be at once greater pertinence and greater variety?

As a remedy for some of the evils complained of, it may be thought advisable to premeditate, and perhaps to write the prayers, that are to be offered. For one, I should by no means recommend this. At most, I think, there should be no such formality after the first day of public service. If long continued, it will be an incumbrance; it will be like fetters and handcuffs on the spirit, which should be free. Let every sentiment, proper to be offered in public prayer or praise, be frequently contemplated, clothed in appropriate expressions, and stored in the mind for general use, and the devout man, who is self-possessed, and has a tolerable command of language, will need no other preparation for any ordinary occasion. That a minister may feel at home in public prayer, he will do well to make his *private* exercises of devotion, both in substance and language, abating the peculiarities of his character and condition, the same, which it would be proper to offer in public; and for this, as well as other reasons, he should habitually *intercede* in private for his people in all varieties of condition, and for mankind universally. If anything else be needed, in order to furnish him with the most appropriate and affecting language, let him make himself familiar with the Scriptures; and let him quote them, not in long passages, introduced merely to fill up the time, but in short sentences, or clauses, which come full to the point. It is important, too, to aim at variety of expression, as well as sentiment; to avoid common-place and cant phrases. Unitarians, as well as other sects, have such expressions, and the effect is bad, and especially in the exercises of devotion. The forms of address may, I think, be much too frequent, and especially if they consist of phrases of four or five words. They often appear unmeaning, and give to a prayer such a likeness to a schoolboy's task, as tend to chill the heart. Whenever we use a form of address to the object of our worship, it should be one that is appropriate to the particular subject of the petition or thanksgiving, we are about to utter.

One great reason why our public prayers are not more interesting and effectual is, I think, the *generality* of them. They consist almost entirely of petitions and thanksgivings, which belong alike to all men, and do not come down to particular cases. There is very little of intercession. Most ministers, so far as my knowledge extends, employ nearly the whole time in praying for those, who are present, all in a mass, whatever the varieties of their age, character, or condition. In this respect, there has been a great change within the last forty years. Formerly, the people were in the habit of asking public prayers, when dangerously sick, or when about to expose themselves to extraordinary perils; and when they had recovered from sickness, or escaped from danger, they returned public thanks. The custom is now almost obsolete. Still it appears to me that intercession ought to be continued, *must* be continued, if we would render our public prayers interesting to those who attend them. We *must* remember those, who are providentially detained from the scene of public worship. We *must* remember those, who are pining away with sickness, from month to month, and from year to year perhaps, forgotten or disregarded by a thoughtless, or a busy world. We *must* remember the aged, who have been fathers and mothers to the community, and in various ways have laid us under obligations, which we can never cancel. We *must* remember the young, and let them see that we remember them, and that they have some interest in the common services of the sanctuary. In a word, we *must* remember *all* classes, and manifest to all in the sight of God the feelings, which ought to bind together all the members of any Christian Society, and of the still greater brotherhood of mankind. Let ministers do all this, and there can be little doubt that their public prayers will be more acceptable to God, and more interesting, as well as more improving to the people.

S. W.

CORRESPONDENCE.

New York, September, 1841.

Dear Sir,—I am now in this great city; and as you requested me to convey to you by letter any impressions made on my mind by the places or scenes I should visit or observe during my absence, I have now taken up my pen for that purpose in relation to this place.

On my arrival, the public and the press were busy with those sad tales connected with the murder of Miss Rogers, and other exposures of gross and appalling wickedness. Connected with these previously, had been defalcations, bank failures, and base derelictions from principle in private and public life. Besides these, as you know, the whole city, on week days, exhibits a reckless and an all engrossing attention to worldly affairs; and at all times there is great confusion and noise, no little of filth, much of squalid poverty, and of open lewdness and depravity. All together my heart sickened; and the question came home to me again and again, is this an American city? Is there here, I said, beneath this outward crust of immoralities, enough of intelligence and moral worth to support our free institutions? Is there here the ten righteous men to save the city from the judgments of heaven?

In order to answer this question satisfactorily to myself, I resolved to remain over the Sabbath day. In rising on that holy morning, the contrast with the former days of the week, was very striking. The streets and all places of business were closed. In walking over many parts of the city, but here and there a solitary exception could be seen. The hum of business was no longer heard. The thousand of Drays, Omnibusses, Cabs and other vehicles were gone. Silence reigned throughout the city. At eight o'clock the bells were rung to give notice of the assembling of the Sunday schools. In every direction were seen the teacher and the pupil hurrying at this early hour to that sacred place. Some of the schools at this season of the year are closed for a few weeks; but most are open and well attended through the warmest weather. At the accustomed hour, the streets were thronged with those going up to the house of God in company together. With these I mingled; and wended my steps up the great thorough fare, Broadway, to the Church of the Messiah, where a goodly congregation was assembled; and where I listened, with a most attentive assembly, to an admirable discourse from the eloquent and talented preacher connected with that Society (Dr Dewey). 'This man spake, as never man spake' was the text; and from these words, with great power and beauty, he endeavored to make his hearers feel, how little, as yet, the best of christians comprehended the teachings and example of the blessed savior, especially in regard to the great duties of forgiveness, forbearance, and true Christian charity. In the afternoon, at half past three, I entered an Episcopalian Church on Broadway, (St. Paul's); and here there was a large, serious and attentive audience. Many young as well as old, and respectable, men, women and children, made up the congregation. The sermon was on the comprehensiveness of Christian love. It was truly catholic in its spirit; and the preacher displayed ability and interest in the subject. From thence at half past four, I went to a Presbyterian church, in a street leading from Chatham, whose services commenced at four, (Dr Spring's, I believe.) He was absent, and the Rev. Mr Finlay was the Preacher. Here the audience again were numerous, considering especially the season of the year, and most attentive. I did not hear the whole of the sermon, but its subject seemed to be, the blessedness of *believers* in view of the promises. It was partially doctrinal, but not offensively so. The singing, as in other churches of this denomination, was without the aid of an organ, or any other instrumental music. The effect was good. In the evening there was a service in a splendid Church, not far distant from my lodgings: and in the accomplishment of my purpose, I resolved to attend. This Church is built of marble or light granite (I forget which) with marble columns in front, six in number, supporting a pediment of the same, surmounted I think with a cross; the whole interior corresponding in elegance and richness, with its rich and imposing exterior. The walls behind the pulpit beautifully painted in perspective, representing the interior of a cathedral, gave it to my mind somewhat of a theatrical appearance; and besides was not wholly in good taste, as the Church itself was in one order of architecture and the painting represented another. The denomination worshipping at this Church, as I was informed, is Presbyterian. The audience here again, was quite numerous; and judging from appearances, composed the most intelligent and wealthy persons in the city. The services were truly devotional; the sermon was an eloquent one, both in matter and manner, by the Pastor, Dr Potts, but in some measure of a doctrinal character. He labored in one portion of it to prove that the 'new birth' was instantaneous; and adduced as one of his proofs, the promise of the Savior to the thief on the cross,—taking it for granted that this malefactor must have been a bad man *because* he was crucified,—forgetting that the same proof would bring our blessed Savior under a like condemnation. His other proofs seemed to me quite unconsequential, and one of them not in very good taste. Under another head however, he assumed as it seemed to me, new ground, for that denomination, namely, that the religious life after the new birth must be *progressive* in its nature; and that the happiness in the future world, in degree, is dependent upon our exertions, or good works, in this.

My principal object in attending these various Churches as suggested before, was to ascertain the state of religion and morals in this city, so far as it could be, by the degree of attendance on religious worship, and the character of their religious services. It must be confessed, that in the evidence thus brought before me, there was much to redeem the character of the city. All the churches visited, were well attended; and a most gratifying proof was observed in them all, of deep attention, of apparent earnest piety, and of a catholic spirit. Supposing the whole number of Churches, in the city, to be as well attended as those visited, and they were taken at random, my computation is, that the attendance on divine worship on that day was from one hundred to one hundred and thirty thousand persons. To be sure, when we remember the vast population of the City, one hundred thousand more than this, there remains too great a number altogether who are without regular christian instruction; and quite enough of this class to excite the most fearful apprehensions for the best interests and welfare of the city. But the number who, we have reason to believe, are brought under these wholsome and redeeming influences constantly, are sufficient, we should hope, to leaven the whole lump in such a way and degree as to preserve its general moral character, and the free institutions of the great commercial emporium of America. But oh, let us pray that other Tuckermans may arise, and carry the blessed Gospel to the poor of this vast city, who are hungering for the bread of life, and the comforts of a deep Christian sympathy. The rich have the gospel preached to them here—but alas! for the 'poor.'

Yours truly ——

LIFE ETERNAL.

We speak of the shortness of life and the approach of eternity, as if we had fallen into the same error, which Jesus reproved in Martha, when he said, 'Whosoever believeth in me, shall never die.' Should we not bear in mind, that 'Christ is the resurrection and the life'—and that 'this is life eternal, that we might know the only true God, and Jesus the Messiah?' Can we desire any other heaven, than that oneness with the spirit of Christ, to which all may aspire during the present life? Where is the kingdom of heaven, if not in the heart of the true worshipper? and what other rest is promised to the people of God, than a tranquil bosom, the satisfaction of doing good, and a consciousness of the Father's approbation?

The only thing that shuts out heaven from our sight is the transgression of some law of our being—and just so soon as the love of God, the Father, shall be shed abroad in the hearts of his children, will they voluntarily seek to know and do his will, and thus secure their release from the bondage of sin.

The present and future state of existence are practically the same, as far as our actions are concerned. The retribution that awaits us *begins* now and here—and fearful indeed are the prospects of those, who have not yet examined their hearts to see whether they are in heaven or hell! As we believe that the body somewhat obscures the vividness of our conceptions, we can *partly* imagine what they will be, when the disenthralled spirit views itself as it is;—but eye hath not seen, nor ear heard, nor the heart conceived *all* that is laid up for the faithful Christian, or for the impenitent sinner, beyond the grave.

What is important is, that all should begin now the life eternal, by choosing the path of self-denial, benevolence and piety, which leads through a heaven below to a heaven above.

W. G. B.

ONE GREAT DUTY AND DIFFCULTY IN SOCIETY.

We cannot fulfil the ends of our being without society; yet in society we are exposed to our most fearful dangers. As in seclusion, we must not only forego many opportunities of benefitting our fellow-men, but also fail to develope in ourselves some of the most important principles of our nature, so in society we may substitute the consciences of others for our own, paralize our faculties through dependence on foreign guides, and be moulded from abroad, instead of determining ourselves. 'Our great and most difficult duty as social beings,'—we use the language of one of our best moralists as well as writers,—'is to derive constant aid from society without taking its yoke; to open our minds to the thoughts, reasonings, and persuasions of others, and yet to hold fast the sacred right of private judgment; to receive impulses from our fellow-beings, and yet to act from our own souls; to sympathize with others, and yet to determine our own feelings; to act with others, and yet to follow our own consciences; to unite social deference and self-dominion; to join moral self-subsistence with social dependence; to respect others without losing self respect; to love our friends, and to reverence our superiors, whilst our supreme homage is given to that moral perfection which no friend and no superior has realized, and which, if faithfully pursued, will often demand separation from all around us. Such is our great work as social beings, and to perform it we should look habitually to Jesus Christ, who was distinguished by nothing more than by moral independence, than by resisting and overcoming the world.'

RELIGIOUS EDUCATION.

The religious education of the young seems to be attracting a good share of public regard. The cause of Sunday schools is one that is becoming more and more dear to the hearts of our friends. We hear that the agents of the Sunday School Society are receiving calls from various quarters to give their aid in establishing, sustaining and deepening the hold of these institutions upon the public mind.—More recently they have been at Milton, Lowell, Billerica, Walpole, N. H. and East Cambridge. The school of the latter place, during the past week, visited Medford, at the seat of Mr Bacon, and passed a day together, combining innocent recreation with the services and instructions of religion. The number of parents and pupils was a goodly one, and the whole was arranged and conducted by the Rev. Mr Lambert their new pastor, and the Superintendent, with the best results in regard to order, gratification, and moral and religious instruction. The School had no sooner arrived at the grove, where they were to pass the day, than a beautiful and appropriate hymn was sung by the pupils and company, and a divine blessing invoked by the pastor. After a few hours spent in visiting and admiring the delightful scenery by which they were surrounded, the work of an Almighty hand, and in healthful and pleasant pastime, they repaired to the simple but generous banquet provided for the occasion, of which they gratefully partook, but not until after a blessing had been reverently and devoutly implored. Again they were dispersed; and again at the appointed time, they were all brought together, and seated under the lofty grove, the services of the day were closed by singing and prayer, and addresses from one of the agents of the Sunday School Society, and the pastor. When the cars had finally returned them to their landing place, they did not separate until they had first sung that ancient and deeply impressive benediction, 'From all that dwell below the skies.'

The object of this occasion was evidently to impress upon the minds of the young, that there is no incompatibility between religion and recreation;—that piety and cheerfulness are not inconsistent; that for life to be truly happy, the former must not be confined to one day or one place, nor the latter made the whole end or purpose of life. To teach men to carry religion into their every day employments whether of work, study, or play; and cheerfulness, trust, hope, joy, into their religious services as well as into life, is an object of great importance at a time, when either religion is veiled in the deepest gloom or mystery by one portion of Christianity, or its obligations overlooked or rejected by so many others. If our Sunday Schools can accomplish a purpose like this, they will promote a reformation greater than any that has yet been proposed or executed.—*Communicated.*

For the Register and Observer.

I have no doubt that many of your readers will be gratified to learn that the Rev. H. Giles, has consentdd to repeat his truly eloquent and able address delivered at the Odeon on Sabbath evening. It will probably be at the same place on the next Sabbath evening, and if not, due notice will be given. Mr Giles is no common man, he has a powerful mind, and what he says, coming from the heart, reaches the heart of the hearer. It is by *particular request* that he consents to this course. I doubt not he will have a large audience. The subject of Temperance, is one connected with the best interests of humanity, and a green spot on which all sects in religion, and parties in politics may meet as children of God, and agree to differ on other matters, but act in *unison* on that.

A SUBSCRIBER.

RECENT PUBLICATIONS.

hristian consolation to bereaved parents. A sermon preached in the second Unitarian Church, Brooklyn, N. Y., on Sunday morning, Aug. 8, 184. By Frederick A. Farley. Printed by request, 1841.

The occasion of this affectionate and consoloty discourse was the sudden departure of a oung lady, deservedly respected and beloved y all who knew her, and who met death with emarkable calmness and submission. The oncluding paragraphs follow:

'My young friends, what a lesson to you! That beved sister—that tried and faithful friend—that attracve and graceful associate—on the last Sabbath probably lewed death as at as great a distance as any of you do ow. Stern reality tells us, with a voice not to be escaped or denied, that she has nevertheless bowed to the destroyer, and that the places which have known her on earth, will know her no more forever! What security have you for the future, more than she had? I counsel you to copy whatever in her was good and christian—not to put off the day of preparation, but to lay on God's altar your earliest vows of faith and obedience—to give yourselves to Christ in the bloom of your being, and to make your entire lives so holy, that death whenever it comes shall be welcome.

I feel, my brethren, that there is an almost peculiar solemnity in the dispensation of Divine Providence, which has called for this discourse. That one whom I learn had been looking with so much interest and hope to the growth of this infant church, and to my coming among you, should have joined us at our *first* meeting here, and found it her *last*;—that so suddenly—so unexpectedly—her place should be made vacant in the home of her affections, and the sanctuary of her God;—that almost the first office to which I should here be called, should be—not to sprinkle the innocent brow of the new-born babe with the waters of Christian baptism, or minister at the bridal of youth to the heart's deepest earthly joys—but to kneel in prayer at the death bed of youth, and to aid at her burial—this I feel to be a most solemn, a most affecting lesson to all. The aged, surely, have but a brief time to stay—the mature in years, may not trust in their strength, when youth yields and sinks so quickly—the young cannot doubt that their "time" may be "short," when one of their own number has so suddenly departed. The people will not think the tongue of the preacher speaks deceitfully when he dwells upon the uncertainty of life, with so startling a proof before them; while the preacher must feel a louder call for diligence and zeal in his office, when he sees the lambs of the flock thus torn from his care. God grant that we all be made thoughtful and better by such an event! God forbid that it should pass by unimproved! O, that that calm and resigned death-bed, might speak to all our hearts so touchingly, so resistlessly, that we could not live another hour "without God in the world!" How sweet to think, that with high and holy aims, with a serene and patient trust, with a clear and well-grounded hope, we are travelling on through life's pilgrimage, to rejoin that happy spirit in her heavenly home!'

Address delivered at the Consecration of the Springfield Cemetery, September 5th, 1841. By William B. O. Peabody. Springfield, 1841.

This appropriate, touching and beautiful Address was delivered at the close of the first Sunday of the present month, in the presence of a large concourse of people who had gone out from their delightful village, to the spot they had chosen as the resting place for their dead, that they might implore upon it and themselves the blessing of God. We subjoin the closing paragraphs:

'We are here to-day to consecrate these grounds. And we consecrate them in the name of 'Him that liveth, and was dead.' We consecrate them to the service of our Heavenly Father—to the influences of his Spirit—to the kingdom of his Son. We consecrate them to the sacred repose of the dead, and the religious improvement of the living; we consecrate them to all kind affections—to heavenward hopes—to the tears of love—to the consolation of grief. We consecrate them to the growth of Christian principles—to the power of Christian emotions. Heaven has made it a land of streams and fountains, a land of vallies and hills; and now may a stronger and deeper interest be given to it than beauty can ever bestow; and may the blessing of God be upon it from the beginning to the end of the year.

But when we consecrate this place in the Savior's name, it should remind us of the promises of the gospel. Many of us have been at his table, to commemorate his dying love today. When he sat, with his disciples, at the last supper, the bread and the wine passed untaste by him; he said that he would not share them again till they met in the kingdom of God. So then, happy meetings were yet before them, and that parting was not the last. What a world of bright promise to the faithful do those simple words bestow. It spreads out in a thousand forms of hope, each one of which is a ray of glory to some afflicted heart. The Rachel weeping for her children, but not refusing to be comforted, because she has surrendered them to her Father and their Father, to her God and their God,—she may lift up her eyes and look forward to the time when she shall go to those who cannot return to her—when they shall be the first to meet her at heaven's gate, and with bright and glad voices, bid her welcome to their own happy home.

'O, when the mother meets on high
The babe she lost in infancy,—
Hath she not then, for all her fears,
The day of woe, the sleepless night,
For all her sorrows, all her tears,
An over-payment of delight?'

But the hour is wasting; I see by the lengthening shadows that the sun is sinking low. I see that some, who, when I began to speak, were in the sunshine, and now in the evening shade. And some, who are now in the full sunshine of prosperity and gladness, will soon be covered with the awful shadow of death. We shall soon leave this ground—never again thus to assemble, till we meet in the dust below. The day is going down; the darkness of night will soon settle on these hills and vales. The season is declining; the red leaf is already hung as a signal from the tree, and the winds of autumn will soon be heard singing their vesper hymn. The year is waning; the trumpet of the winter storms will soon be sounded; they will sweep through these leafless woods, and rush and howl over the habitations of death. Let us feel then, for it is true, that every fading year—every fall of the leaf—every closing day, and every toll of the funeral bell is measuring our dead march to the grave.'

Private Hours: by the author of 'Conversations on Common Things, &c.,' Fifth edition, Boston: Munroe & Francis. 1841.

It would seem superfluous to speak in commendation of a work that has come to its fifth edition. But possibly some of our readers have not yet seen it; we therefore say, that it contains excellent pieces, both in prose and verse, for every morning and evening in the week, designed to aid the Christian in his hours of private meditation and devotion; and that no one can faithfully use it as a daily manual without being benefited.

*** We learn that the pastoral relation between the Rev. Frederick A. Farley and the Westminster Church, Providence, has, at his own request, been dissolved. His valuable services are now enjoyed by the Second Unitarian Society in Brooklyn, N. Y.

GRANDFATHER'S LIBRARY.

We understand that J. Munroe & Co. will publish, on the first of October, vol. 1. of a series of Juvenile works, to be issued monthly, entitled the *Grandfather's Library*, edited by Nathaniel Hawthorne Esq. The series will consist in part of original works, written expressly for the purpose, and in part of reprints of approved books not generally accessible, each volume to be accompanied by finely executed wood cuts or engravings. The Library will commence with the republication of the Grandfather's Chair, by the Editor.

LIVERMORE'S COMMENTARY.

It gratifies us to learn that a stereotype edition of the first volume of this excellent work, published a short time since, will be put to press in a few weeks, nearly all the copies of the first edition (1500) having been sold. Also, that the second volume will be issued early in the spring. We hope these books will find their way into all our families and Sunday Schools.

THE N. E. PURITAN AND REV. N. ADAMS.

Messrs. Editors,—I read with pain two articles in your paper of the 14th ult. They both appear to me to be deficient in Christian temper. The first is a comment on 'Orthodox fairness' as exemplified in the 'New England Puritan.' However well founded may be its rebukes, I like not the closing part of the third and last paragraphs. The other article is entitled, 'Comfort even for "some Unitarians."' This, it strikes me, is liable to the further objection, that it does injustice to the individual therein referred to, the Rev. Mr Adams. I am no advocate of his; on the contrary we not only differ on many points, but to my apprehension, his sermon on 'Injuries done to Christ' is one of the most exceptionable I ever read, (save only the late extraordinary production of Mr Parker) and deserves the severest reprehension of all Catholic minds. Such I trust will be the convictions of his own mind and heart when a few years shall have passed away. I regard his remarks quoted in the article referred to, when read in their proper connexion, as exhibiting not an arrogant, but a Christian spirit—as a triumph of truth and duty over a baleful theory which occasionally, at least, if not continually wars against his better nature.

Let us remember that we are bound not only to speak the truth, but to speak it in love. A LAYMAN.

A HINT TO WHOM IT CONCERNS.

Art thou a herald of the cross, and wouldst thou be successful? Strive and pray for faith, courage, energy, singleness of purpose. In these is the grand secret of human power; before these, perils, opposition, difficulty melt away. It is melancholy to think what failures result from the want of qualities of this sort. How many, richly-gifted and well-disposed in other respects,—distinguished for talents, learning, piety and benevolence—go the rounds of clerical duty, yet accomplish little, because they lack confidence as to the issue, are timid in the utterance of truth and in entering upon difficult enterprises, devote but a part of their strength to what they undertake, and allow their purposes to be divided and scattered, never concentrate on any one object. God of mercy! quicken thy servants anew; give them the *faith*, courage, energy, and singleness of aim, that distinguished thy blessed Son Jesus; help them to believe much that they may attempt much, to have boldness to speak and act as becomes their high vocation, to throw themselves, with their whole mind and heart, into the work thou hast given them to do, and to keep their attention steadily fixed on the one great end of the gospel. Then each will be equal to a thousand; each will be as a host in himself against error and sin, and draw forth from a multitude of other minds a mighty mass of kindred but once latent energy for the regeneration of society.

SECTARIAN DIVISIONS NOT UNPRODUCTIVE OF GOOD.

It is a fact that, by a process not uncommon in the Divine Government, the evil which seemed destructive of the original good to which it was incidental, finally helps to produce that good in a higher degree. We commend this consideration to such as allow themselves to see nothing but evil in sectarian divisions. It must, we think, appear to all who will take wide and profound views of the subject, as it does to the English writer whom we quote, that, in truth,

'The distribution of the Christian world into sects has achieved incalculably more good than it has inflicted injury;—that the rudest conflicts of a militant theology are preferable to the hollow peace of universal thraldom;—that the fluctuating surface of human opinion, with all its restless lights, is a fairer object than its dark and leaden stagnation;—that discussion multiplies the chances of truth, diffuses the thirst for knowledge, leads forth reason from the mist, converts prejudice into conviction, and gives to a dead faith a moral and operative power. It would be easy to shew that our religion, especially since it has issued from the cloister into the light of day, has accomplished a vast amount of good, with which no controversy has been able to interfere; that it has imparted nobler sentiments of duty, given to conscience a more majestic voice, raised the depressed portions of society; that it has enabled moral refinement to keep pace with the intellectual advancement of mankind; that it has given modesty to the sublimest exercise of reason, by erecting towering and eternal truths beyond whose shadow reason cannot fly.

WHAT HAS LULLED THE CHURCH TO SLEEP?

The Philadelphia 'Christian Observer,' [New School Presbyterian] says; 'It may be difficult to decide whether the denunciations of narrow, lifeless orthodoxy, or the extravagancies of some revival preachers, who have since become Perfectionists, contributed most to lull the Church to sleep, and grieve the spirit of God.'

ROCHESTER, N. Y.

The friends of our Zion will rejoice to learn that the labors of the Rev Charles Farley, in the interior of New York, during the past summer, have been successful; especially at Rochester, where, near the close of the last month, the 'First Unitarian Congregational Society' in that city, was legally organized, under very favorable circumstances.

The Treasurer of the American Unitarian Association acknowledges the receipt of the following sums, viz:

From Auxiliary Association in Cohasset,	15 00
From Auxiliary Association in East Medway,	10 00
From Joseph M. Smith Boston, the balance necessary to constitute him Life Member of A U. A.	5 00
From Auxiliary Association in Pembroke,	12 00
From Auxiliary Association in Sandwich,	14 00
From Auxiliary Association in Medfield,	1 00
From a 'Friend to the cause of Missions' for Tracts to be forwarded to Rev. George Moore of Quincy, Ill.,	4 85
From Canton Auxiliary Association,	12 00
From Auxiliary Association in Syracuse N. Y.,	11 00
From a 'Widow Lady' to aid in building Churches in the West,	100
From the Ladies in the Rev. Jason Whitman's Society Portland to constitute him a Life member of A. U. A.	30 00
From Auxiliary Association in Dover, N. H.,	25 00
From Auxiliary Association in Nantucket,	28 00
From Auxiliary Association in Nashua, N. H.,	35 00
From Auxiliary Association in Charlestown, N. H.	17 00
From Auxiliary Association in Deerfield,	24 00
From Auxiliary Association in Leicester,	9 45
From Roxbury Auxiliary Association in Rev. Mr Putnam's Society,*	50 00
From Auxiliary Association in Charleston, S. C.,	50 00
From a Lady in Newport R. I., in aid of Religious Institutions in the West,	1 00
From the Ladies in the Rev. Curtis Cutler's Society Peterborough, N. H., to constitute him Life member of A. U. A.,	30 00
From Mrs S. Dyer of Calais, Me., it being money which her little son had collected in small sums and when near the close of life requested it might be given for missionary objects,	1 50
From Auxiliary Association in Wayland,	8 00

* In a former acknowledgment the sum of 50 dollars was by mistake credited to Rev. Mr Mott's Society, instead of Rev. Mr Putnam's Roxbury.

OBITUARY.

In Deerfield, on Saturday, Sept. 4th, Mary Hoyt, eldest daughter of John Wilson, Esq., aged 32.

Endowed with an intellect to appreciate the glories of creation, and a heart to admire its beauties, with a generosity to cultivate the tender friendships of life, and a sensibility attuned to the more delicate influences, as well as the deep-toned sympathies of our nature, the spirit of our friend, we hope, is now worshipping in her Father's more beautiful temple, in communion with all that is true and holy.

In Deerfield, on Tuesday, the 14th inst., Virginia, daughter of John M. Campbell, Esq., of Cincinnati, 20 months.

To the holy ones, in the beautiful land
Where Jesus is, thou 'rt gone—
And thy life is love, mid that purified band,
From bliss to bliss new-born.

INTELLIGENCE.

Congress.—Our last reference to Congressional affairs was in our paper of the 21st ult. Since then Congress has been busily occupied in the duties of the session.—Several bills having very important bearings have been matured and passed, and have been approved by the President. Among these are the bill to establish a uniform system of Bankruptcy—the bill for the Distribution of the proceeds of sales of public lands,—the revenue bill, the fortification bill, and others.

One measure deemed of great importance by the majority in both Houses, has failed,—viz., The bill for the establishment of a Bank, or fiscal agent. Two bills have passed both houses and have both been vetoed by the President. The last veto has occasioned great excitement. All the members of the Cabinet, with the exception of Mr Webster, have resigned, and new ones have been nominated to the Senate and approved.

The new members are as follows:

Walter Forward, of Pennsylvania, as Secretary of the Treasury; Judge McLean, of Ohio, as the Secretary of War; Judge Upsher, of Virginia, as Secretary of the Navy, and Hugh Legare, of South Carolina, as Attorney General.

The letters of some of the Secretaries, tendering their resignation, have been published. That of Mr Ewing is long, and bears with great severity on the President.

It has been stated, and probably with truth, that Mr Webster remains in the Cabinet, among other reasons, because particularly urged to do so by the President, and by the older members of his political party in Congress. His other reasons are given in the following letter to the editors of the National Intelligencer:

WASHINGTON, Sept. 13, 1841.

To Messrs Gales & Seaton:

Gentlemen—Lest any misapprehension should exist as to the reasons which have led me to differ from the course pursued by my late colleagues, I wish to say that I remain in my place, first, because I have seen no sufficient reasons for the dissolution of the late cabinet, by the voluntary act of its own members.

I am perfectly persuaded of the absolute necessity of an institution, under the authority of Congress, to aid revenue and financial operations, and to give the country the blessings of a good currency and cheap exchanges.

Notwithstanding what has passed, I have confidence that the President will co-operate with the Legislature in overcoming all difficulties in the attainment of these objects; and it is to the union of the Whig party—by which I mean the whole party, the Whig President, the Whig Congress, and the Whig People—that I look for a realization of our wishes. I look no where else.

In the second place, if I had seen reasons to resign my office, I should not have done so without giving the President reasonable notice, and affording him time to select the hands to which he should confide the delicate and important affairs now pending in this Department.

I am, gentlemen, respectfully, your obedient servant,
DANIEL WEBSTER.

The nomination of Mr Everett, as Minister to England has been confirmed by the Senate, as have most of the other nominations.

The two Houses adjourned *sine die* on the 13th.

American Cotton in England.—We have heretofore spoken of the fact that the 'British Government and British manufacturers have based great hopes of being independent of American cotton-growers, upon a project of turning to account the lands of British India, by raising the article on that soil. For this purpose Americans were some time ago engaged to go to India and set the cotton-growing business in motion. East India slaves in Bengal were to supply the English factories with the raw material, which is now obtained by the labor of African slaves in the Southern States.'

There is little doubt that the scheme may eventually be accomplished,—though at not so early a period as has been anticipated.

An East India Journal gives, with much lamentation, an account of the failure of the first efforts of the company engaged in the work.

In reference to this circumstance the National Gazette of the 11th instant has the following remarks:

'Having in view the fact that England cannot for a very long period, even with prudent and energetic means, begin to compete with the cotton growers of the United States, there is good reason for believing that this with other causes, will operate powerfully in maintaining peace between the two countries. Last year the importation of cotton into England for home use alone, amounted to 355,781,960 pounds, and the year previous to 460,756,013 pounds, being a yearly average of 408,268,916; which at an average price of 10 cents a pound, would amount to 40,826,891 dollars. In the same year the average exports from England of cotton manufactures and yarn, amounted to about 110,000,000 dollars, while the exports of all other manufactures of hardware and cutlery, linen and linen yarns, silk, woollen and woollen yarns, amounted to only about 62,000,000 dollars, or little more than one half the exports of cotton manufactures.

Such is the value of one article of American produce to England, employing millions of her capital and tens of thousands of her people. It will be no trifling matter therefore for England to quarrel with the United States. A war with France or Russia would do far less ultimate injury to her interests, and would prove less dangerous to her existing political system. Vastly and manifestly as this country would suffer by a war, it is not to be supposed that the British government can be blind to the consequences of it at home.'

Prison Discipline.—Governments, in their attempts to restrain and punish the lawless and guilty, should take care that it be not done in a manner that shall increase rather than lessen the evils of society. Where the old offender and the beginner in iniquity are congregated together, society eventually suffers more by the greater corruption of the latter, than it gains by the restraint of the former. It has now come to be well understood that the true policy of punishment is solitude, the separation of the wicked rather than the bringing of them together.—The principal obstacle to this, is the construction of our old jails. The evils of the old construction is beginning to be felt more and more. It appears that the Grand Jury of Suffolk County at their late session, have made a presentment of Leverett street jail in this city. They say that, 'from facts and circumstances which have come to their knowledge, they are convinced of and do present as a great evil, which ought to be forthwith corrected, the extreme facility of communication by word of mouth, and by correspondence between prisoners confined in the Leverett street Jail. This communication is so easy and unrestricted that no one in the cells or passages can avoid hearing obscene and profane language—it enables the profligate to corrupt the penitent—encourages the young in the progress and arts of iniquity—facilitates escapes and matures plans of future crime.

Springfield Cemetary.—The citizens of Springfield have recently selected a beautiful and romantic spot for a rural Cemetary. It has been graded to a considerable extent, and improved by fountains, shrubbery, &c.—Though the improvements are but just commenced, it is already an attractive spot.

The consecration of the Cemetary took place on the afternoon of Sunday, the 5th inst., with religious exercises and an address appropriate to the occasion.

The following account is from the Springfield Republican:—

'The exercises commenced at 4 o'clock, P. M. and consisted of prayers by Rev. Mr Staples and Rev Mr Lee—the singing of the hymns composed for the occasion by Rev. Mr Peabody, and the Dismission Hymn—an address by Mr Peabody, and the Benediction by Dr. Osgood.

The day was bright and beautiful, and a large concourse of people of both sexes and all ages was gathered on the spot, "with hills and valleys around them—in presence of venerable trees and sparkling waters—with the green earth beneath, and God's own bright sky above them." All the exercises were appropriate and intensely interesting, and could be appreciated only by those who witnessed them.

The Hymns, written by Mr Peabody, were exceedingly well adapted to the occasion, and were sung in an impressive manner by the several choirs in town, under the direction of Col. Warriner, in which they were joined by a large number of the audience.

The address was in perfect unison with the place and occasion, beautiful, abounding in touching allusions and tender associations. But we shall not attempt to describe it. It needs no praise from us, if we could give it. It has been published, and will speak for itself.

To the Philanthropic.—It is generally conceded that moral and religious instruction, administered to every grade and condition of human beings, is not only an immediate benefit to those instructed, but it is a public good. Perhaps no portion of the community have been more benefitted by such instruction, or suffered more by being deprived of it, than our colored population. Without discussing here the much vexed question of whether it is 'right and proper,' or not, for the white and colored races to indiscriminately mingle in religious assemblies, it is sufficient for the present purpose to *know*, that public *feeling* at least, if not public *sentiment*, is decidedly opposed to such an arrangement. Now, the question is, what must our colored population do? for it is notorious that they are, certainly a very large proportion of them, extremely indigent, and unable by reason of poverty to meet the necessary expenses of building houses to worship in, and supporting a minister. Must they be deprived of those priceless advantages derived from religious instruction, because they are poor, and while residing too, in a community so distinguished for extending Christian beneficence to the inhabitants of foreign countries? It is confidently believed that the philanthropist, and especially the Christian, need only to have this subject fairly presented to them, in order to enlist their efforts to furnish all who may desire it, in the enlightened city of Boston, with religious instruction.

The above remarks have been elicited in consequence of an effort now being made by a highly respectable colored society in this city to raise a small sum of money, in addition to what they have raised among themselves, to pay for a house of worship, which has been contrated for, *they* feeling confident of being able, from their limited resources to support a minister.

Thames Tunnel.—On Thursday, at two o'clock, P. M., Sir Isimbard Brunnel passed through the tunnel, and ascended into the shaft on the Middlesex side of the river. The small portion of the distance, about twenty-five feet, now complete, is connected with the shaft on the Middlesex side of the river by a driftway, through which, at the end of the tunnel, Sir Isimbard passed. About an hour afterwards, Mr. Hawes, M P. and Mr. Hutton, late M. P. for Dublin, accompanied by Mr. Mason, one of the assistant engineers, also walked from Rotherhithe, through the tunnel and driftway to Wapping. Mr Page, the acting engineer was in the shaft, and with the men, received Sir Isimbard with loud cheers, who shortly addressed the men, thanking them for the courage and perseverance. Thus the great problem of the practicability of forming a roadway under the Thames, without interrupting the navigation, is practically solved. In a few months it is expected that one of the archways will be opened for foot passengers.—*English paper.*

The Western Rail Road.—The trains on the Western Rail Road have been running for some weeks past about 28 miles west of Connecticut river, to Chester Factories. A further portion of the road is now completed, and will be opened for use on Monday next, extending the daily travel on the road ten miles further, to the vicinity of the great cut at the summit. This cut, it is anticipated, will be completed in three or four weeks more, when the whole of the Western Rail Road, from Worcester to the boundary line of the State, will be opened to the public travel. The Albany and West Stockbridge Rail Road will then remain to be completed, for the extension of the line of Rail Road travel to Albany, which object will not be accomplished before December next.

The part of the Rail Road now just opened, extending westward from the Chester Factories, in the most striking portion of the whole route. It passes through a deep and rocky chasm in the mountain, formed by a rapid stream called the Pontoosuck, and the road bed which is formed a great part of the way at a great height above the bed of the river, to avoid the sudden windings of the river, is carried frequently from one side of it to the other on bridges of massive masonry. The bridges consist partly of stone arches of 50 or 60 feet span, and partly of superstructures of wood, on the principle of the Springfield bridge, on abutments of stone masonry. These bridges for a distance of some miles cross the river at intervals of about half a mile. The whole route from the Connecticut river to the summit, a distance of forty miles, has a picturesque appearance, and a view of it will well reward the trouble of a visit from Boston. A considerable part of the route passes through the depth of a native mountain forest, such as a large portion of the inhabitants of the city has never seen. The ease with which this rough, and as, but for the Rail Road it would seem, impassable ravine is traversed, affords an agreeable surprise to the traveller, as he glides along through the midst of obstructions which seem at every moment about to interscept his path.—*Daily Advertiser.*

Commencement at Brown University.—At the late Commencement in Brown University, the degree of A. B. was conferred on 31 candidates in course, and the degree of A. M. on 20. The honorary degree of D. D. was conferred on Rev. Alexis Caswell, Professor of Mathematics and Natural Philosophy in Brown University, and on Rev. Cyrus Mason, Professor in the University of the city of New York.

The Hon. John Brown Francis was on Thursday elected Chancellor of the University in place of Hon. Samuel Bridgham, deceased. Rev. Barnas Sears, of Newton, was chosen a member of the board of Fellows, and Rev. Edward B. Hall, a member of the board of Trustees.—*Daily Advertiser.*

Minister to Russia.—Col. Charles S. Todd, recently appointed Minister to Russia, has arrived at New York, on his way to enter upon the duties of his appointment. Col. Todd is a son of the late Judge Todd, of the Supreme Court of the United States, and is the same gentleman who was formerly employed on a diplomatic mission to the Republic of Columbia.—*Daily Adv.*

American Board of Foreign Missions.—This Board met recently in Philadelphia. No full report of their proceedings has yet been published. We learn from the Treasurer's Report, that the receipts of the last year were 238,189, and the expenditures 268,919.

River Schuylkill.—The National Gazette says that the channel of this river is deepening annually. Three years ago there was difficulty in carrying over the bar, vessels which drew 11 feet of water. Now vessels drawing 13 feet may be carried over at ordinary tides.

BOOK AND PAMPHLET SOCIETY.

The Depository of the Book and Pamphlet Society, is removed to the store of Mr S. G. SIMPKINS, 21 Tremont Row.

Subscribers, Clergymen and others, in want of Tracts for distribution at home or abroad, are invited to call at the Depository as above, where they can be gratuitously supplied.

Donations of Books, Pamphlets or Money, will be gratefully received by the agent of the Depository, for the use of the Society.

SUNDAY SCHOOL SOCIETY.—The Treasurer of the Sunday School Society acknowledges the receipt of Ten Dollars from the Quincy Sunday School, (Rev. Mr Lunt's) to constitute their Superintendent, CALEB GILL, Jr., Esq., a Life member of the Society.

MARRIAGES.

In this city, Mr Thomas W Capen, of Dorchester, to Miss Cordelia R Wells, of Boston; Mr John A Peabody to Miss Eliza M Baxter, both of Boston.

On Tuesday evening, by Rev Mr Pierpont, Mr John P. Brown to Miss Rosalie S. Smith.

In this city, Mr William J. Stetson to Miss Catherine H. Folsom; Mr Martin Stephenson of Boston, to Miss Susan Kenney, of Jefferson, Me.

In Newburyport, Hon. William P. Banister, of N. to Miss Z. P. Grant, formerly Principal of the Ipswich Female Seminary.

In North Adams, Sept. 2. Charles Emerson Esq., Principal of the Seminary at West Brookfield, to Miss Ann Eliza Putnam, daughter of Nathan Putnam, Esq. of North Adams.

DEATHS.

In this city, yesterday morning, after a long and painful illness, Mrs Hannah, wife of Captain Wentworth Knights, 58. Relations and friends are invited to attend the funeral on Sunday afternoon, at half past 4 o'clock.

On Sunday last, 12th instant, Miss Louisa Loring, daughter of the late William and Martha Faxon, 17.

In Cambridge, Mr Edward Blake, eldest son of the late Daniel Parkman, Esq., 23.

In Quincy, Sept. 12, Abby Warren, daughter of Rev William P. Lunt, 1 year, 3 months and 5 days.

In Wayland, on Sunday, August 29th, John Wight, youngest son of Rev John B. Wight, 16 years.

In Concord, Ms. 12th inst. of consumption, at the house of her uncle, Hon. Daniel Shattuck, Mrs Elizabeth G., wife of Dr F. A. Cadwell, of Waterton, Jefferson co N. Y., 24.

In Northampton, Sept 7, Mr George H. Metcalf, of Augusta, Ga, 24.

In New York, on Thursday, Catharine Rebecca, wife of Charles S. Francis, and daughter of Jesse Jewett Esq, of Windsor, Me, 31.

In New York city, 10th inst, Mr P. Fletcher Bradlee, 37, son of the late David W. Bradlee, Esq, of Boston.

In Marietta, Ohio, in July last, Joseph Emerson, youngest child of Rev Samuel Prince, and Mrs Martha R. Robbins; and on the 18th of August, of chronic diarrhœa, contracted in India, Martha Read, wife of Rev S. P. Robbins, 28.

In Lancaster, Ms, 23d ult, Mr Joseph Wilder, 56.

Number of deaths in this city for the week ending Sept 11, 45; Males, 27; Females, 18.

MASON'S NEW SINGING BOOK.

JUST PUBLISHED, (under the sanction of the Boston Academy) CARMINA SACRA, or the BOSTON COLLECTION OF CHURCH MUSIC—comprising the most popular Psalm and Hymn Tunes in general use, together with a great variety of new Tunes, Chants, Sentences, Motetts and Anthems, principal by distinguished European composers; the whole constituting one of the most complete collections of music for choirs, congregations, singing schools and societies, extant, by Lowell Mason, editor of the Boston Handel and Haydn Collection, Modern Psalmist and various other musical works. The latest work of the author was the Modern Psalmist, in which work the four parts were printed on two staffs. Although this plan has several important advantages, it is objected to by many under the supposition that the music is difficult to be read. This consideration, together with the fact that every ambitious choir needs a constant succession of new tunes to sustain its interest and position, and that the editor had in his hands much new and valuable music recently received from distinguished European composers, has led to the publication of Carmina Sacra. The metrical part of the work contains such a diversity of style in melody, harmony and rythm, as cannot fail to gratify the lovers of sacred song and increase the interest in this part of church service.

Teachers and societies supplied with the work on the most favorable terms, by

SAXTON & PEIRCE,
18 133 1-2 Washington street.

MORE ENGLISH BOOKS received this day, and for sale at TICKNOR'S, corner of Washington and School streets: Physical, Chemical, and Geological Researches on the International Heat of the Globe, by Gustav, Bishop of Ph. D. Professor of Chemistry and Technology in the University of Bonn, in 2 vols. with numerous engravings; a second series of the Manners and Customs of the Ancient Egyptians, including their religion, architecture, &c. derived from a comparison of the paintings, sculptures, and monuments still existing, with the accounts of ancient authors, by Sir J. Gardiner Wilkinson, F. R S, &c., 2 vols and a vol of plates; a new edition of Plutarch, with 50 medallion portraits; the History of the United Kingdom of Great Britain and Ireland, from the earliest periods to the present time, by Miss Julia Corner, illustrated with fine plates; Stories of the Animal World, arranged so far as to form a systematic introduction to Zoology, by the Rev D. H. Draper; the Poetry of Flowers, or Flora's Lyre; Robin Hood and his Merry Forresters, by Stephen Percy, &c. s18

WINKLES CATHEDRALS.—English and French Cathedrals, by B. Winkles, complete in 3 vols. illustrated by a large number of steel engravings, London
For sale by JAMES MUNROE & CO,
s18 134 Washington st.

LA TROBE'S SCRIPTURE ILLUSTRATIONS.—Scripture Illustrations; being a series of engravings on steel and wood, illustrative of the Geography and Topography of the Bible, and demonstrating the truth of the Scriptures from the face of nature and the remains of the works of Man, illustrated by a large number of engravings, 4to, London. For sale by
s18 J. MUNROE & CO, 134 Washington st.

THE 'Abbot Series' of Reading BOOKS.—THE MOUNT VERNON JUNIOR READER, being a course of Reading Lessons designed for Junior Classes and Primary Schools. By the Messrs. Abbott.

THE MOUNT VERNON MIDDLE READER, a course of Reading Lessons designed for Middle Classes. By the Messrs. Abbott.

THE MOUNT VERNON SENIOR READER, a course of Reading Lessons designed for Senior Classes. By the Messrs. Abbott.

Of the excellence of these Reading Books the publishers have received the strongest testimony from those who have used them.

The JUNIOR READER has been adopted in the Boston Primary Schools, and has given great satisfaction. These Readers are also introduced into several private schools in Boston, and public schools in the vicinity.

The great reputation which the authors of this series have gained by their Books for the young, affords additional proof of the value of these Readers.

Teachers and School Committees are invited to send for copies for examination.

WILLIAM CROSBY & CO., Publishers.
No. 118 Washington Street. s18

ENGLISH BOOKS per steamer Acadia, just received and for sale at TICKNOR'S, corner of Washington and School streets.—A Treatise on Pyrolosia Idiopathica, or Water Brash, as contrasted with certain forms of indigestion and of organic lesions of the abdominal organs, together with the remedies, dietetic and medicinal, by Thomas West, M. D.—The Art of Drawing or Painting simplified, in a series of examples of parts of the human figure, with the most approved method of miniature painting, &c. &c., the whole illustrated with 20 plates, by G. F. Phillips—Researches on Operative Midwifery, &c. &c., by Dr Churchill—A Practical Treatise on the new operation of lateral curvature of the spine, by G. B. Child, M. R. C. S.—Haig's Tables for calculating the profit per cent. on the cost of all goods—The Poetical Works of James Montgomery, in 4 vols, a new and beautiful edition just issued by Langman & Co—Illustrations of Electrotype intended as an accompaniment to Smees' Elements of the Art of Working in Metals by the Galvanic fluids—The Medical Portrait Gallery, vols 3 and 4—Brodie on the Joints—Dickson on the Digestive Organs—Wilson's Practical and Surgical Anatomy—Mannsell and Evans on Children—Connoly on Insanity—Pagans on Medical Jurisprudence—Parkin on Gout—Pratt's Drawings of Genius—Environs of London—Tales and Anecdotes for Children,—by Dr Miechelson—Jahr's Homœopathic Medicine—Quin's do Pharmacop., &c. &c. aug 15

MARSH'S THEOLOGICAL LECTURES.—A course of Lectures, containing a description and systematic arrangement of the several branches of Divinity, accompanied with an account, both of the principal Authors, and of the progress which has been made at different periods in Theological Learning, by Herbert Marsh, D. D. K. R. Y. For sale by
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NEW TRACT, 169.—Unitarianism, a Devotional Faith, by Rev. J. Scott Porter, of Belfast, Ireland, being tract 169 of the A. U. A. Just published by the Agents, 134 Washington st. s18

UNITARIAN COMMENTARY.—The Four Gospels, with a Commentary, by A. A. Livermore, vol 1, Mathew, price 84 cents each—a few copies of the first edition. For sale by the publishers.
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DRAWING MATERIALS—Cohen, Keswick, and Brookman and Langdom's Pencils Bristol Board, Drawing Paper &c. &c. &c. For sale by J. DOWE, 22 Court street. s18

TO INSTRUCTERS—The School Teacher's Manual; containing Practical Suggestions on Teaching and Popular Education, by Henry Dunn, Sec'y to British and Foreign School Society, London. Preface by T. H. Gallaudet.

Spiritual Culture.—Being thoughts addressed to Parents and Teachers, on the Discipline and Instruction of Children, by J. P. Greaves. From the London edition. Published by JOSEPH DOWE, 22, Court street. s18

SPLENDID ANNUALS for 1842.—The Gift, a christmas and new years present—magnificently bound in calf extra. Friendships Offering, edited by Mrs Catharine H. W. Esling, bound in Arabesque morocco, and embellished with ten highly finished engravings. The Violet, with eight steel engravings. The Rose, or Affections Gift, edited by Emily Marshall, superbly bound in morocco. Just received and for sale by
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s4 112 Washington st.

NORTHFIELD ACADEMY of Useful Knowledge. — This School is located in the valley of the Connecticut, 14 miles from Brattleboro' and 85 from Boston, between which places the stage passes daily. The fall term will commence on Tuesday, Sept. 7. Miss M. A. Willard, of Cambridge, will take charge of the female department and give lessons in Drawing. Pupils are received into the family of the Principal at $2,50 per week for tuition and board—including washing and lights—Parents and guardians are assured that those intrusted to the care of the teachers of this school will receive every necessary attention. P. ALLEN, Principal.
Northfield, Mass., Aug. 14, 1841.

TOWNSEND FEMALE SEMINARY.—The Fall Term of this institution will commence on Wednesday August 18th and continue 13 weeks.

The course of instruction embraces all the branches of a good English education, and for those who desire it, the Ancient and Modern Languages, Drawing, Painting, Instrumental Music, &c.

Special attention is given to instruction in Vocal Music by an able and experienced teacher, without extra charge.

The able Board of Instruction will continue. Lectures upon all subjects of importance to any class of young ladies will be given through the term.

Pupils are requested to make early applications for board, and to be present on the first day of the term to facilitate the formation of classes.

Board, including washing, can be obtained in private families in the immediate vicinity at $1 50 per week.

The Trustees and friends of this institution aim to render it in every respect, a school of the first order and a delightful resort for young ladies who wish to receive a thorough and finished education.

By order of the Board of Trustees.
A. G. STICKNEY, *Sec'y.*

Townsend Aug. 4, 1841.

References.—Rev. David Palmer, Rev. C. W. Reding, F. A Worcester, Esq., Townsend; Rev. Dr Sharp, Rev. R. H. Neale, Rev. Wm. Hague, S. G. Shipley Esq., Wm Beals Esq., Dr A. A. Gould, Boston; Rev. Thomas Whittemore, Cambridge; Caleb Parker Esq. Rev. E. Thresher, Roxbury; Rev. Mr Waters, Sterling; Rev. L. Porter, Lowell; S. G. Carter Esq. Lancaster; Stephen Peabody Esq., Amherst, N. H.

FRANKLIN FEMALE ACADEMY.

The Fall Quarter will begin October 6th.

THE Trustees of this institution have the pleasure to recommend the Instructress, Miss MARY E. KENDALL, to public patronage, as one who has been employed to great acceptance for several years past in some of our best female schools and academies—and in whose literary qualifications, sound judgment and happy tact at government and instruction, they have the highest confidence.

Instruction is given in Latin, French and Algebra, in addition to all other branches usually taught in similar seminaries. Tuition in all English branches, $5. Foreign Languages, $6. Board from $1,75 to $2, including washing. In behalf of the Trustees,
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MEDITATIONS FOR THE SICK.—Meditations for the Sick, by Jonathan Cole, 18mo—published by JAMES MUNROE & CO,
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THE CHURCH, by Dr Channing.—The Church; a discourse delivered in the first Congregational Unitarian Church of Philadelphia, Sunday, May 30, 1841, by W E Channing—just published by
s11 J MUNROE & CO, 134 Washington st.

CLOTHS, CASSIMERES AND VESTINGS.—The subscribers are now receiving their fall supply of WOOLLEN GOODS, which will be offered at the lowest prices. Our amount will comprise superfine, fine and low priced Cloths and Cassimeres, together with a general assortment of Vestings, Tailors trimmings, &c. Our mode of doing business (one price only) is such as to commend itself to all persons who wish to purchase their Goods at a fair price, and particularly those who do not rely on their own judgement in the selection of Dry Goods.

Just received, a lot of stout Cassimeres, of a good quality, suitable for boys wear, which will be sold at the low price of $1,00 per yard.

Constantly on hand, a general assortment of brown and bleeched Shirtings and Shirtings.
s11 KIMBALL & PHELPS, 28 Washington st.

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This day received by LITTLE & BROWN,
s11 112 Washington street.

JUST PUBLISHED, by OTIS CLAPP, 10 School street, the New Jerusalem Magazine, September, 1841. Contents—Discourse from John, vi. 15, by Holland Weeks—Memory, an Essay—Dissertations on the Regenerate Life—Letters of Rev Wm Hill to Rev John Hargrove—State of the New Church in Scotland—Intelligence from the Cape of Good Hope—Letters of Mr Joseph Hiller to Mr Hargrove—Doctrine from the Literal Sense of the Word—Swedenborg's Adversaria on Numbers—Intelligence, &c. s11

JUST PUBLISHED, the American Eclectic, or selections from the periodical literature of all Foreign countries, volume 2, No. 5, September, 1841. Contents—Review of Hallam's Introduction to the Literature of Europe—from the British and Foreign Review—conc

POETRY.

For the Register and Observer.

MUSIC AND THE UNGIFTED.

What, never breathe in melody,
The hopes thy bosom fill?
Is there no music in thy soul
To nerve thy sinking will?
Swells not thine heart another's voice
In rapture's gush outpouring?
Say, hath it ne'er thy nature moved,
And left thee spirit-soaring?
The birds that seek the morning light,
Harmonic greet the day;
The shadows o'er the valley steal,
And still unhushed their lay;
And wouldst thou not *thy* morning prayer
Burst forth, impulsive song,
And that thy saddened heart in tune
Betrayed its hidden wrong?
What gift can bow proud hearts like this,
Like this calm troubled thought?
Mortal! is not thine earnest prayer
'My soul—be music fraught?'

Spirit divine! I hear thy voice,
And its melodious tone
Hath waked the pulses of my heart
To cadences thine own.
My spirit hath been stirred to hear
The carols of the gay;
The fresh out pouring of young hearts,
That bird-like greet the day;
And oft—as gentle tones—I heard
In childhood's earlier hour,
Fall on its startled sense—the tear
Attests their thrilling power.
I know I may not charm the ear
As melody charms mine;
I know my voice may never blend
In harmony with thine;
But my soul *is* fraught with 'music-kin;'
Loves not the buzzing crowd—
But lists to the wail of the lowly breeze,
At whose coming, the forest bowed.
In the cricket chirp—in the humming bee—
In the fall of the summer's rain;
In the gentle purling of blue skied streams—
In the roar of the wind tost main;
In the path of the cloud, or the sunbeam's track;
In the dizzying whirl of snow—
In the crackling frost and the chrystal tide
As it bides in its earnest flow;
In every murmur that Nature breathes
From the song of the stars above,
To the feeble note of the beetle gray,
It catches the music of love.
Once, I had longed proud hearts to bow,
And prized a world's applause,
But now, I am content to know,
'All music' in its 'cause.'
And if sometimes the sadder thought
Break on my lonely hour,
What, but to touch the hearts I love,
I'd share thy mystic power.
I check the idle craving,
And feel that freed from earth,
My spirit soon in *living* song,
Will own diviner birth.
Then, all the music that hath thrilled
This 'harp of thousand strings,'
Will find expression in the hour
Which God's own presence brings.
I may not touch those thousand chords
A feebler tone to wake;
But on the spirit ear—my lay,
In echoed tune, shall break.

Sept. 8, 1841. C. W. H.

MISCELLANEOUS.

Aug. 20.

Messrs. Editors,—I agree with you in the opinion, that abolitionists can not justly claim a very large space in the columns of a newspaper devoted like yours to a specific object. I do not, however, think that I ask too much in requesting you to publish the extract below from a sermon by Rev. Mr Furness. Coming from a valued member of our denomination and from one who has not connected himself with any abolition society, it may be interesting to some of your readers.

Yours, J. P.

'This nation has, in the most solemn manner, asserted before all the world, the sacred rights of humanity, and declared that no earthly thing is so precious. And what is more, we profess a religion whose second great commandment is, that we should love our neighbor as ourself, and do unto others as we would they should do unto us. Here is the standard by which we are to try ourselves—Are human rights dear to us? Do we honestly, and with an ardent and generous affection, love liberty, and justice, and mercy? If we do, then I say we must be wounded to the quick, and humbled to the dust, when we advert to the glaring fact, that there are millions of beings in our land, who, however comfortable they may be in their physical condition, are, nevertheless, in the plain and simple sense of the word, *slaves*—formally denied the invaluable rights of men—claimed, bought and sold as beasts of burden.

Misunderstand me not, my hearers. I am not now proposing that you should lift a finger or utter a word in behalf of the enslaved. The simple point is, do we *love* justice and mercy? Are our hearts sound and true? Do they throb with a devoted attachment and loyalty to the acknowledged rights of humanity? If they do, then we must be conscious of a feeling of hearty commiseration for those who are deprived of these rights. Then we must be interested to study and discover, if we may, some means for their relief. But no, in truth, we dislike the whole subject, we calmly confess that slavery is a great evil, but still we insist that they who sit under its darkness are very happy; and thus the true state of our minds is disclosed, and we show that we think that physical comfort is a greater good than freedom, and the things which are seen and temporal are a compensation for the things unseen and eternal, the sacred and divine rights of the mind. We can bear very quietly, that millions should remain in a state of hopeless bondage; but we cannot endure that the huge injustice should be spoken of, except in the tenderest terms. Does not this show, to our shame, what spirit we are of? The true lover of justice and mercy recognises these claims in the person of the humblest, and can endure any thing, any personal suffering or sacrifice, more easily than the sight or thought of injustice or cruelty.

But, you will say, why agitate this subject here? Here in this part of the country are no slaves. I know it, and thank God. Still, the influence of slavery is here.

We must confess before God this day, that the spirit of true freedom is weak in our bosoms. Here is the great and prevailing sin of the respectable and honorable of this nation, of the guilt of which we all partake, north and south. We love our ease, and pleasure, and property, and a good standing with the world first, and chiefly. All these things, which God's providence teaches us again and again are transitory, perishable, have our warmest regard. If any thing can be done for justice and mercy, for the enslaved and degraded, without hazard to our personal security and popularity, we are willing enough to do it. But, if opposition is to be encountered, and angry passions are likely to be excited, we are ready to fold our arms, and shut our eyes to the bondage and sufferings of millions in our land. We do not want to hear the story of their wrongs. We insist that it is greatly exaggerated, and hesitate not to denounce as fanatics and visionaries, those who are disposed to believe it. All these things show us how we fall short of the generous love of liberty, the brotherly affections of Christ, the principles of common humanity; and what a propriety and need there is for us to confess our unfaithfulness in the sight of Heaven this day. There is no political authority, no civil arm here, which has a right to interfere and break the chains of the slave, as the British government has recently done. Every thing here depends upon the public sentiment, the prevailing spirit of the land, that spirit, that moral power, to the authority of which every one of us may and does contribute, every man, who mingles with his fellow-citizens, and whose sentiments, opinions, and words, have an influence upon any other man, every mother whose will is as a law of God to the hearts of her children. We cannot remain silent and indifferent, and be guiltless.

I have heard it distinctly asserted and reiterated by one who denounced the friends of abolition as fools and mad men, that the agitation of the subject at the north was doing good, was meliorating the condition of the slaves. But I have needed no such testimony. I know it must be so. Are we not constantly pointed to the physical comfort, to the kind treatment of the slaves? And does it not stand to reason, that they who use this fact to lessen our abhorrence of slavery, will naturally strive to make it more and more evident that the enslaved are well used?

But, you ask, how can slavery be abolished? What way of deliverence is there from this terrible evil? My friends, where there is a will, there is a way. It is not a method or scheme of emancipation that is needed, but an honest and fervent disposition to break every yoke. They who are pleading for the slave propose no plan of abolition. If they did, they might well be accused of improper interference. They aim only to assert the principle of freedom and justice. They strive to make that principle to be acknowledged, not coldly, as a mere speculation, not merely in the abstract, but received and cherished as a living sentiment, a feeling, a deep, burning feeling. They wish to break those invisible chains of custom and worldliness which bind down the moral will, and fetter the moral power of the land. Until this is done, nothing can be done. No way of deliverance will be visible, even though it should shine before our eyes, and be thrown open directly at our feet. Where there is no will, there is no way. But let a generous enthusiasm for freedom, and rights, and mercy, be awakened in our hearts, and a light shall break forth like the morning, and our darkness be as the noonday. Then the choice anthem of the free shall break forth from every mountain and every valley, from the lowliest dwelling of the land; and the grievous blot of oppression shall no more deface our national glory; and the vine of liberty which the hands of God has here planted, and which the blood of our fathers has nourished, shall extend its branches to our remotest borders, and to its shelter 'the chased and wounded birds' of other climes shall fly for repose and peace, and this country shall be the joy and hope of all lands, the excellency of the whole earth.

RESPONSIBILITY OF THE RELIGIOUS TEACHER.

[We recommend the few words which follow to those who assume the office of religious instructer without the requisite qualifications, who form their opinions hastily and express them rashly, who are fond of uttering strange things, regardless of their tendency, and who, when any one expresses disapprobation of their crudities, complain that liberty of speech is interfered with, and then grow vain and boastful, if no body deems it worth while formally to refuete them.]

The religious teacher should have natural capacity for the office; he should have the requisite knowledge, of which extensive learning commonly makes a part; and he should be influenced by no motives inconsistent with a love of truth and goodness, by no craving for notoriety, no restless desire to be the talk of the day, no party spirit, and no selfish purpose of maintaining doctrines, the profession of which he cannot renounce without the loss of some worldly advantage. Before he inculcates any peculiar opinions, he should have thoroughly studied them, have clearly defined them to his own mind, have traced out their relations, and have become persuaded that future investigation will not lead him to change them. And further, he should believe himself to see clearly, that their promulgation will tend to good; since, if there be a God who rules all things in infinite wisdom and goodness, no general law or fact in the universe can ultimately tend to evil, and consequently no general truth, or affirmation of such law or fact, can be ultimately mischievous. In proportion, therefore, as the beneficial effect of any doctrine is doubtful, so far is its truth doubtful on the supposition that there is a God. And if there be not a God, on which supposition truth might be mischievous, the moral offence of publishing a mischievous truth would still remain.

Judging from the practice of the day, the responsibility of which I speak is not greatly regarded; and we may conclude from the language which is freely used, that it is not generally understood. Men throw out their opinions rashly, reserving to themselves the liberty of correcting them, if they are wrong. If you would know for what doctrines they hold themselves responsible, you must look to their last publication. It deserves praise, we are told, for one to confess himself to have been in error. It does, without doubt; as it also deserves praise for one to repent of a crime and to make reparation; but a wise and good man, as he will avoid committing crimes, so, according to his ability, he will avoid promulgating errors on important, or unimportant, subjects.

Another loose notion is, that there should be no discouragement, by the expression of moral disapprobation, to the promulgation of any doctrine, whatever may be its character, or whatever may be the moral or intellectual qualifications of the teacher; for that this would be putting a check upon freedom of discussion. The doctrine may be confuted, it is said, if it is erroneous. But it should be recollected that many errors are in alliance with men's passions, vices, and follies, and, that when plausibly affirmed, they may be readily admitted by those who will not listen to, or perhaps could not comprehend, a series of explanations and arguments. It should likewise be recollected, that a writer careless of facts, bold in his assertions, and confused and illogical in his conceptions, may commit more errors in a page, than an able man can confute in twenty; that these errors may be so gross, that one conversant with the subject may regard the task of exposing them as unworthy of him; and that it is hard to condemn such as are capable of informing others, to the poor employment of rooting out errors, the growth of which is encouraged by those who assign them the task.—*A. Norton.*

PRINCIPLES OF FRENCH UNTARIANS.

[The following declaration of faith we take from a Unitarian periodical published in Paris.]

We believe that the Holy Scriptures, the only inspired volume, contain a positive and direct revelation of the spirit of God—a revelation sufficient for all and for each; but that this inspiration is not in words, and that in consequence an interpretation entirely literal of conscience, history, and above all with itself.

We believe in the miracles of the Old and New Testament, after having previously examined, according to the rules of sacred criticism, if such or such a deed ought to be ranked in this class.

We believe in the Prophecies, without admitting that the Old Testament entire may be a long oracle, and a perpetual type of the New.

We believe that man is incapable of justifying himself before God, and of meriting salvation.

We believe in the insufficiency and imperfection of his efforts, not in the radical and absolute want of power to search for truth to love God and practice holiness.

We believe in the necessity of divine assistance, but deny every doctrine which implies directly or indirectly, a denial of the moral liberty of man.

We believe that the salvation of man—that is to say, his conversion and sanctification—his reconciliation with God, and his eternal happiness is a work in which man necessarily has a part, in appropriating by faith and obedience the aids of divine grace.

We believe that this work is the result of the mercy of God, who has employed for this means the whole mission of Christ—that is to say, his word, his life, his sacrifice, his voluntary death and glorious resurrection.

We believe in the divinity of Jesus Christ, as the only Son of the Father, and only Mediator between God and man. We reject the Athanasian idea of the Trinity, and admit that faith upon this doctrine ought to stop where our Lord himself has limited it when he said, 'No man knoweth the Son but the Father.' (St. Matthew xi. 27.)

Finally as a Church, after having thus made our profession of faith, we declare ourselves opposed to the principles of an obligatory creed, persuaded that it is impossible to arrange one so as not to violate the faith of some conscience, and which consequently must lead to separation; persuaded that the unity necessary to the Church has been established by the Lord in the Gospel, and that it does not become our duty to attempt to replace it by a factitious unity, attempted by the hand of man, but that the duty of the true Christian is to know, to pray for, and to commune with all those who 'call on the Lord out of a pure heart.' 2 Tim. ii. chap. 22 verse.

Such are our principles: we shall attempt to explain and defend them in a spirit of piety, of charity and of peace, and in asking with confidence such divine assistance upon our labors as the Lord never refuses to works of zeal and sincerity of which the end is the success of his kingdom, we remain your devoted Brethren in Christ Jesus. C. B.

[From the Morning Star.]

THE POWER OF CONSCIENCE.

The anecdote I am about to relate is no fiction, and I give it to you in substance as I received it from the gentleman to whom allusion is made.

During a recent sojourn in the interior of New York, a business arrangement called me to a beautiful village in Herkimer County, well known to western travellers by the lofty cliffs which rise on the south and east, seemingly designed by the God of nature to protect from the raging storm, the bright stream that winds along the deep valley beneath; and for the many curiosities of its natural scenery, which never fail to attract the notice of an observing stranger.

The hotel at which I 'put up,' is so situated as to give one of the finest views of the surrounding scenery, and the constant passing of travellers by railroad, adds a variety, in contrast with the usual monotony of a country hotel. Here, as well as at all other places on the great western thoroughfare, you will meet with every variety of character; pleasure-seekers, on their way from Saratoga to the Falls—agents, of every sort, stirring to promote the fame of manufactures, and publishers, with specimen articles, books, &c. which they thrust into your notice for inspection.

I was one day pacing the stoop of the hotel, in a leisure hour, meditating, and taking observations, as was my custom, when my attention was arrested by a conversation between some of the boarders, and a traveller of the last named description, whose earnest manner and gentlemanly address had won for him a hearing on the subject of '*total abstinence.*'

I drew near and seated myself on a bench, within a short distance of the *Bar-room*, and soon learned from the conversation of the stranger, that he had formerly been a distiller, and afterwards a rum-seller in the retail way. An inquiry into the cause of his having abandoned the traffic, elicited from him, in substance, the following

CONFESSION.

'Sixteen years ago, I was the owner of a distillery, and was doing a large business in the way of destruction and death, and although the business was at that time comparatively respectable, I must acknowledge that there was seldom a time, when I did not feel, in a greater or less degree, a sense of wrong-doing. In proportion as this feeling increased, my interest in business declined, and the consequence was a failure, which brought me into reduced circumstances. I then commenced the retail grocery trade, including liquor of all sorts, and continued in this for some time, but could never get rid of a feeling of meanness, which seemed, to me, to attach itself to a business which I knew to be the cause of poverty and misery.

'It happened on one occasion, late at night in winter, a neighbor whom I knew to be very intemperate, called as usual with his jug, for a quart of *poison*. After it was filled and paid for, he asked me in an imploring way, if I would trust him for a loaf of bread. I replied in the negative, but told him I would take back the rum in exchange for a loaf. This, however, he promptly refused to do, and soon left the store.

'My pity was awakened, and thinking his family might be in distress, I went into the house, and succeeded in inducing my wife to go to their miserable hovel and ascertain the condition of the family. She soon returned with the sad tale of their misery. The drunken husband lay stretched and senseless upon a heap of dirty straw in a corner of the hovel, while the wife was bending over a single coal of fire, the remnant of their last stick of wood, and striving to quell the cries of their half frozen and half starved children. The storm howled fearfully without, and I thought of their miserable condition, and *felt* that I was the cause of it all. It was enough. My eyes were opened, and I made an everlasting vow that *I would never sell or taste another drop.* Thanks to God, who has enabled me to keep that vow inviolate to this day. I now feel it my duty to use all the influence I may ever have, to promote the glorious cause of Temperance, and if possible to make restitution for some of the misery I have caused. But this I can only hope to do in part, and must look to God for forgiveness.'

What an example is this! Would that every rum-seller might exhibit the same magnanimity of purpose, and yield to the same unavoidable conviction of truth, before conscience shall have lost her power, or the fire be extinguished upon her altar.

POLITENESS.

By Mrs. L. M. Child.

It is a graceful habit for children to say to each other, 'Will you have the goodness,'—and 'I thank you.' I do not like to see prim, artificial children; there are few things I dislike so much as a miniature beau, or belle. But the habit of good manners by no means implies affectation or restraint. It is quite as easy to say, 'Please give me a piece of pie,' as to say, 'I want a piece of pie.'

The idea that constant politeness would render social life too stiff and restrained, springs from a false estimate of politeness. True politeness is perfect ease and freedom. It simply consists in treating others just as you love to be treated yourself. A person who acts from this principle will always be said to have 'sweet, pretty ways with her.' It is of some consequence that your daughter should know how to enter and leave a room gracefully; but it is of prodigiously more consequence that she should be in the habit of avoiding whatever is disgusting or offensive to others, and of always preferring their pleasure to her own. If she has the last, a very little intercourse with the world will teach her the first.

I believe nothing tends to make people more awkward as too much anxiety to please others. Nature is graceful; and affectation with all her art, can never produce any thing half so pleasing. The very perfection of elegance is to imitate nature as closely as possible; and how much better it is to have the reality than the imitation. I shall probably be reminded that the best and most unaffected people are often constrained and awkward in company to which they are unaccustomed. In answer, the reason is, they do not act themselves; they are afraid they will not do right, and that very fear makes them do wrong. Anxiety about the opinion of others fetters the freedom of nature. At home where they act from within themselves, they would appear a thousand times better. All would appear well if they never tried to assume what they do not possess. Every body is respectable and pleasing so long as he is perfectly natural. I will make no exception—nature is *always* graceful. The most secluded and the most ignorant have some charm about them, so long as they affect nothing; so long as they speak and act from the impulses of their own honest hearts, without any anxiety what others think of it.

Coarseness and vulgarity are the effect of education and habit; they cannot be charged upon nature. True politeness may be cherished in the hovel as well as in the palace; and the most tattered drapery cannot conceal its winning charms.

As far as consistent with your situation and duties early accustom your children to an intercourse with strangers. I have seen young persons who were respectful and polite at home, seized with a most painful and unbecoming bashfulness as soon as a guest entered. To avoid this evil, allow children to accompany you as often as possible, when you make calls and social visits. Occasional interviews with intelligent and cultivated individuals have a great influence on earthly character and manners, particularly if parents place a high value upon acquaintances of that description. I have known the destiny of a whole family greatly changed for the better, by the friendship of one of its members with a person of superior advantages and correct principles.

Early Rising.—The air in the morning is more bracing and balmy than during any other part of the day. Every boy and girl who can be spared from household affairs should be with the lark and the robin inhaling it. What will your sons and your daughters be good for if you allow them to be dozing, and dreaming, and breathing carbon in a close room, and dreading to get up when they ought to be out brushing off the dew-drops from the flowers, and listening to the ministrels of the orchard and grove? It is easier for a child to rise at five o'clock, than at seven.

Mormonism.—The Cheltenham (English) Chronicle states that its editor had just seen the wife of a small farmer who sailed with her husband and six children last Febuary from Liverpool. They, and about one hundred others, landed at New Orleans, went several hundred miles up the country, past St. Louis, and arrived safe at the 'promised land,'—the New Jerusalem—on the 1st of May last; a three week's residence was sufficient to let them into the secret, and they arrived safe back in the old country about a fortnight ago.

They had frequent communications while on the banks of the Mississippi with the renowned prophet, Joe Smith, and his brother imposters, who took every means in their power to get hold of our informant's money, by offering to sell them large plots of land, take them into partnership, &c. &c., but the Gloucester yeoman was proof against their wiles, and used his little capital in bringing his family back again. What most staggered the faith of the party was, that this great prophet, Mr. Joseph Smith, could not show them the 'plates of gold' on which it was pretended the book of Mormon was written; Joe evaded the question by saying the angel merely showed them to him, and after he had taken a fair copy, took them back again!—*Daily Mail.*

Transplanting.—There is not a shrub, vine, plant or tree to be found in our fields and forests, that is not susceptible of a high degree of improvement, if taken up late in the fall or early in the spring, properly trimmed and transplanted into good rich soil near our dwellings. Their change for the better soon becomes apparent. Take for instance young chestnut trees from the mountain, lop off as much of their tops as you leave of their roots; set them out as you would your apple trees, not deeper in the soil than they have stood. They have a rapid growth, and if well preserved will spread and spread proficially, producing a nut three times the size of those generally brought to market, and of better flavor. The hickory tree will do the same. All will bear grafting as well as a pear tree. Experiments in this cost but little.—*Hartford Courant.*

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The Youth's Sketch Book. &c &c. aug 28.

CHRISTIAN EXAMINER for September.—Contents.

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2 Manners and Customs of Ancient Egyptians
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The Knickerbocker for August, published this morning. a 18

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